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AUGUST 1938

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Who's Who in This Issue

Leeds Gulick, now on furlough, has been in social service work and in charge of Night School in Matsuyama, Japan. Rev. Alfred Veazie Bliss is Secretary of the Massachusetts General Conference. Dick Merritt, Amherst '37, is Amherst representative on the staff of Doshisha University, Kyoto, Japan, and his article is of interest as a college boy's analysis of the character, mentality and training of college students of another race. Rev. Harold Winship is pastor of First Church in Plainfield, Connecticut. Joe Davies was State President of the Pennsylvania Pilgrim Fellowship, 1935–1937, and Adult Counselor since 1937. Gerald Johnson is author of *The Wasted Land,* reviewed in this number. Rev. Augustine Jones, last year president of the Vermont Congregational Council, is pastor in Springfield, Vermont. Rev. Henry A. Stick is head of the Theological Department of Adams College, in the South Africa Mission of the American Board. Mr. Phelps, for thirty years a Y.M.C.A. leader in Japan, led a six-months' world tour last year under the Bureau of University Travel and expects to head another in October. Mr. Chandler, missionary from Tientsin, who has spent much of his furlough aiding in the correspondence with China, has just been appointed Acting Secretary for China until next June, because Secretary Fairfield is giving practically all of his time to the China Relief Committee of which he is Director. The other officers of this Committee will be found listed on page 383.

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HARVEY L. MEEKEN, *Agent*
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At Home and Abroad

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Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXIV **AUGUST, 1938** **No. 8**

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OUR COVER

Have you ever seen a more striking view of Japan's peerless mountain, old Fuji? And do you see its symbolism?

Clouds or no clouds, the "Ancient of Days" is Himself seated in the midst of the people of that land, and someday, somehow, the light of His countenance will shine upon them and give them His peace.

Why We Trust Japanese Christians

By Leeds Gulick

We, in this liberal and relatively free-spoken country, little realize the social pressure, if not actual censorship, that the people in Japan are under at this time when speaking even to their closest friends.

Added to which, very few have even the knowledge of what is going on outside their immediate vicinity as regards national movements and thoughts, because of the strict guard over the press that is exercised by the government. Of course military conditions are absolutely secret; only victories are announced and duly celebrated.

The frequent return of the ashes or severely wounded of the soldiers in China, and the lonesomeness of homes bear witness to the havoc of war. Gasolene is rationed and diluted 20 per cent with cheap alcohol, cotton and wool fabric carries 30 per cent substitute fibre, and imports of "luxuries" are practically nil.

KEPT IGNORANT OF FACTS

In time of conflict the citizens are not supposed to think; that is the experience in every land. And very few people can separate in their minds the facts they know and the fancies of propaganda.

Japanese have had an increasing propaganda poured into their ears and eyes for many years. The people have nothing to remind them of facts that are contrary to the ideas necessary to wage war; naturally the present conflict seems quite inevitable, although much abhorred.

Through every channel of information the present struggle is pictured by the military as a beneficent move to free the Chinese people from bondage to Nanking. Movies showing soldiers comforting stricken Chinese and handing out money and provisions to the destitute, and Chinese waving Japanese flags as conquering armies come to guarantee life and liberty to their neighbors, are presented time after time.

Toyohiko Kagawa, here seen on Mr. Gulick's doorstep, wrote in the preface to a Chinese edition of one of his books: "I am ashamed, because I am too impotent to influence the militarism of Japan. . . . It is the redemptive love that Christ lived and practiced that alone transcends race"

No wonder that even the most intelligent citizens see no reason why their armies should not carry on the "redemption of China."

Under the present heat of conflict life goes on in Japan much as usual, but with a faster tempo. Factories for war supplies work overtime; there is almost no unemployment. Stores sell goods, houses are built, Christian schools, especially (note this fact!), have increased numbers of students, loneliness for youth gone to the front causes more active participation in making up bandage rolls and comfort kits for "over there."

SOUL HUNGER

The weakness of mankind is more apparent than ever; the need for a power and a comfort greater than humankind is more keenly felt. The air is tense; anything may happen.

Meanwhile one must live, and the search for "something" is the time when something *soul-satisfying* will be grasped. This is the great opportunity for the Christian forces in Japan. What is more, they are making the best use of it.

In the cities, in the country, in the towns, our missionaries, men and women, use their talents in reaching the people, in giving service of whatever kind they can and in spreading the Gospel of Love.

Some are reaching the youth through their teaching, social work, summer camp-conferences, or Church School work. Some reach the older people through church groups and evangelistic tours. Our representatives are in touch with the Japanese Christian leaders, either as co-workers on some project or on committees dealing with vital matters.

No ounce of energy, no training or ability of these devoted missionaries is wasted in their effort to carry on the work with a staff of forty-five, where were sixty-three in our Japan Mission ten years ago. The opportunity to reach the people is now greater than for many a year, and they are straining every nerve to serve to the full.

CHRISTIAN WORK GOES ON

Meanwhile the regular work of the missionaries and national Christian leaders goes on without a let-up. Kobe College rejoices in a record number of baptisms for the year. Preaching-places report larger attendance, and social settlements greater interest in their programs of enlightenment and uplift.

Old and New in Japan

Kobe College, Orlinda Childs Pierce Memorial School in Matsuyama, Kobe Woman's Evangelistic School, Glory Kindergarten Training School, and the various kindergartens report increased enrollment and better candidates than ever before.

Doshisha University, one of the oldest and certainly the largest Christian educational institution in the Orient, has an overwhelming number of students. Matsuyama Night School overflows into the building it moved out of in 1932 when it erected its new building.

The Osaka Zenrinkan, Okayama Hakuaikai, Tottori Nansokan, and Airinkan of Nagoya, our four social settlements, are brimming with activity day and night. Off among the poor farmer folk up north a missionary family has started a rural experimental center to help the needy country people into better physical and spiritual life.

Nearly every Christian denomination in Japan is carrying on a special evangelistic campaign. The Japan National Christian Council has a speaking force consisting of the finest preachers among all denominations, headed by Dr. Toyohiko Kagawa. Meetings are being held all over the nation, attended by tens of thousands of distraught souls seeking comfort and guidance in these bewildering times.

The interdenominational *Kingdom of God Weekly* goes to 20,000 people in every part of the realm. Gifts from members of all denominations support a medical unit for work with the Japanese wounded in China, consisting of a Christian doctor and nurses. Under the National Christian Council, "Rest Houses" are serving tens of thousands of young men in khaki in Peking, Tientsin and Shanghai, keeping them from various and terrific temptations.

RELIGIOUS BODIES NOT INTIMIDATED

A nation that is making every effort to gain a position of ascendancy over a huge neighbor, and a position of honor among the leading nations of the world, will contain many ultra-nationalists.

It is surprising that the example of certain western nations has not been followed by Japan in trying to eliminate or at least thoroughly intimidate religious organizations in order to concentrate the mind of the people on one thing.

But evidences of watchfulness are to be found in the questionnaires sent by gendarmes, to Christian schools and churches in the Osaka region, asking their interpretation of worship at the national shrines, or the position of the Emperor.

"What is the Christian God?" was one question.

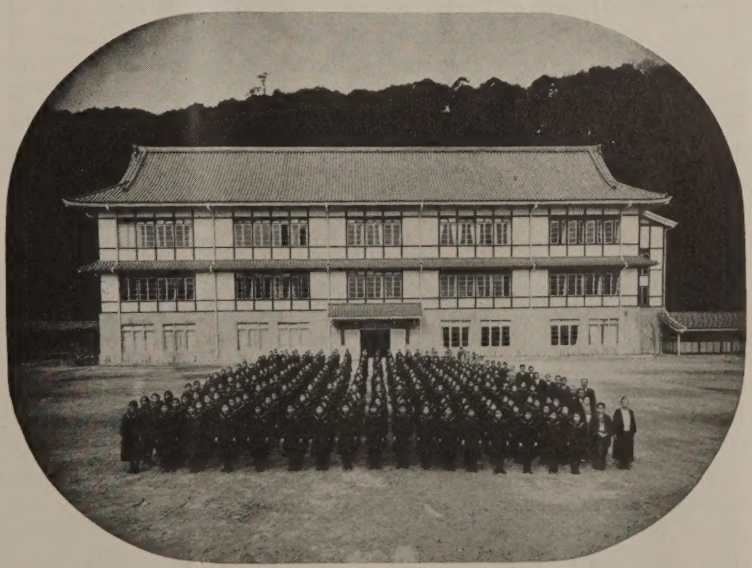
"The God that Christians believe in is the Creator of heaven and earth, the omniscient and omnipotent Absolute One, the God of utmost goodness and utmost love that was revealed through the Founder of Christianity."

This unflinching answer by one body, the unequivocal placing of God above all else, was accepted as quite satisfactory by the authorities.

Pressure has, to be sure, been brought against Christian institutions by reactionary groups and against Christian leaders, such as to make one university president and a denominational leader resign their positions.

But their successors have kept on in the same paths that characterized the retiring men, which indicates that there is no lack of fearless Christian leadership in Japan.

There is no diminution of zeal, of work and of Christian emphasis by the Japanese workers or missionaries in that country, but rather an intenseness to match the tension about them. There is also a recognition of the wrongs being done their neighbor, of the better and



Orlinda Childs Pierce Memorial School in Matsuyama, girl students and staff

Leeds Gulick, a fourth-generation missionary of the American Board, and his great-aunt, Mrs. Orramel H. Gulick, a second-generation missionary, still living in Honolulu at the age of one hundred and five!

Leeds Gulick's daughters. Will they be fifth-generation missionaries?

more just ways that should be employed to adjust matters.

They are sick at heart as they realize that their efforts of the past have been so far lacking in effectiveness that this great calamity has come to the Orient at this time.

And knowing the very difficult situation in which the Japanese Christians find themselves, the least that we, their fellow Christians, can do is to give them our full confidence in acknowledging that they may have far greater dangers to face than we realize, and trusting them to be "as wise as serpents and as harmless as doves," and if they see fit in this hurricane, to "give like the reed and not snap off like the oak," in order to build up Christianity and not let it be wiped out for another period of two hundred and fifty years as it was when the cruel martyrdom of hundreds of Japanese Christians failed to save the cause three centuries ago.

The Chinese rightly fail to understand the assurances of friendship by the Japanese people toward them when they continue to receive showers of bombs on their innocent citizens.

Just so, Japanese Christians, especially, will find it hard to understand what we in America mean by "love" and "fairness" when we publicly advocate a boycott of the goods that mean a livelihood for large numbers of their innocent citizens, no matter what fine ends we may depict from such a strategy.

For instance, our boycott of Japanese silk hits the farmers most of all, and as on former occasions of destitution, large numbers may have to sell their daughters to houses of prostitution in order to save the lives of the rest of the family. What a heartless, cruel, and indirect way to try to stop war!

Japanese Christians as well as non-Christians would say, and in this they are perfectly right: "If you would stop anything, go directly and stop your own financiers who ship war equipment, instead of toying with a scheme that in the end has as good a chance of bringing disaster to all as it has of bringing about the end of the war—and that perhaps too late!"

After the "Panay incident" public bodies as well as private persons expressed their deep regret at the tragedy. Other mistakes towards Americans and their property injured during the fighting have also been admitted and atoned for.

A rotary club in the interior of Japan passed a resolution expressing the sincere appreciation of that body for the long and generous service given to the people of Japan and the better relations between America and Japan by a missionary and later his son. And on many an occasion have Japanese Christians expressed their thankfulness for the lives, the funds and the fellowship of American mission societies in many decades of service and cooperation in Japan.

Yes, they have looked to us in the past for guidance and strength; they look to us now. *We cannot fail them, we must trust their judgment, we must work together for the final victory of righteousness,* and no matter what passions of hatred of the Japanese military, or compassionate sympathy for the Chinese victims may grip our minds, we should genuinely undertake the exhortation of Paul to "*let brotherly love continue.*" *Love alone, put into practice, can win the world for our gentle Savior.*

Happy Days at Beloit

EVERYONE brought a genial mood to the meeting of the General Council in Beloit, Wisconsin, from June 15 to 22. The First Church had refurbished its auditorium and remodelled its parish house in honor of the occasion, while the college had transformed Eaton Chapel into an impressive place of worship. The college cooks qualified themselves for admission to a culinary heaven. The city of Beloit executed a rare stroke of genius by assembling most of its park benches within easy earshot of the loud-speaker on the front of the church, thus making it possible for the brethren to listen, gossip, or go to sleep without embarrassing the speakers.

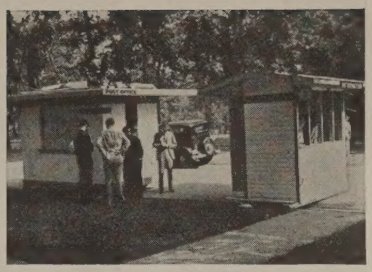
Each morning the sun rose with a radiance reminiscent of California and a self-restraint suggestive of New England. No rain fell, while the temperature did not start to rise until the session was far spent. In physical comfort it was a perfect Council.

The moderators were also in fine spirits. Roger Babson had a thoroughly good time. After his moderator's address on Monday morning he was so happy that he distributed largesse in the shape of five dollar bills to a little girl who claimed that her two kittens were called "Roger" and "Babson" and to a Rockford reporter who remembered that his son was named "Roger."

In his capacity of assistant moderator—which promises to be a life job—Judge John V. Sees piloted the Council through some tortuous channels with a solemn sort of wit that transformed parliamentary law into a cheerful game.

As moderator-elect Oscar E. Maurer beamed with geniality, while Arthur E. Holt seemed equally happy to have escaped the burdens of office. Those who were "managing" his campaign achieved a new high in casualness when they discovered five minutes before the council opened that nobody had prepared a nominating speech, while Albert Palmer demonstrated his capacity for extemporaneous utterance when he threw himself into a yawning breach as a seconder. But everybody was happy!

A dramatic moment came at the end of the first afternoon. After Secretary Charles Emerson Burton had delivered his valedictory, Chairman Clarence H. Wilson presented him with a watch and some "loose change" which his friends had gathered together. This was received with a beatific smile which lasted throughout the Council. Each day the retiring General Secretary seemed a little younger and even happier than the day before.



Ticket sellers' booths—used for P. O. and information

On Sunday afternoon Douglas Horton was duly installed as the new "Minister and General Secretary of the General Council" with a proper rustling of academic gowns. In between times our new national leader ran up and down the backstairs without benefit of a coat. No one need fear that his administration will be starchy.

"Hail and farewell" might be described as the chief function of the Council. In addition to putting Douglas Horton in the shoes of Charles E. Burton, Harry Thomas Stock was given the responsibilities of Herbert W. Gates as head of the Division of Christian Education while Hubert Herring stepped to one side so that Dwight Bradley might become the Director of the Council for Social Action. At the final session tribute was paid to Warren Denison, who will retire as Assistant Secretary of the Council on December 31.

The other business to come before the Council was largely incon-

The park proved a good place to visit

Elmer E. Voelkel, pastor of First Church, and Herbert A. Studebaker, pastor of Second Church, help prepare for the Council

Just a few details

sequential but highly enjoyable. To the perturbation of the tellers but the delight of the fathers and brethren there were a number of close votes on unimportant amendments to this and that. A few surprises marked the business sessions.

In the business session of the American Board the recommendation of the Committee on the Report of the Prudential Committee [printed in full on page 346] was adopted by an overwhelming vote.

At the last afternoon session an overture came before the Council from the New Haven West Association of Connecticut proposing that the Council ask the government to grant exemption from military service to conscientious objectors who are members of our churches. Despite the opposition of non-resisters who argued that conscientious objections to war should not qualify anyone for the "easy list" and of a brother who urged that there was no real difference between folding bandages and creating a market for them as the real choice is between coöperating with the government and going to jail, the resolution passed by a vote of 115 to 146. A subsequent effort to emasculate its force met with no success.

Early in the Council a Committee of Eleven was appointed to enquire into the state of the ministry. After a number of hearings it brought in some recommendations, which proved to be love's labor lost, as the more important ones failed of adoption.

The Debt of Honor Commission reported progress to the extent of $310,000 from 750 churches, which is more on a per church basis than was raised for the Pilgrim Memorial Fund. In spite of the times, the men who are working in this campaign seemed undiscouraged.

Church union proved to be the recurring theme of the Council. Russell Clinchy, pastor-elect of the First Church of Hartford," discussed "The Essential Nature of the Protestant Church." Albert Peel of London had much wit and wisdom on this subject in the Council

Lectures on "Christian Freedom." Sunday morning Oscar Maurer preached the Council sermon on "The Holy Catholic Church and the Communion of the Saints." At the installation service for Douglas Horton much was said along ecumenical lines. That night the Council held a meeting in the football stadium of the college which was attended by 2500 people and embellished with music from the massed choirs of the vicinity to the extent of 210 voices. Thanks to the loud speakers, the multitude could hear with ease the words which were spoken by Edgar DeWitt Jones on behalf of the Federal Council of Churches and by Henry Smith Leiper on behalf of the Provisional Committee for the World Council of Churches. Everybody learned how to say "ecumenicity."

Other oratorical outbursts followed more diverse themes. The most impressive address of the session was delivered by Raymond Gram Swing on the sad present state of collective security but with some hope for its future resurrection. The opening night was brightened by the wit of President Irving Maurer of the College, the wisdom of Miss Woolley and the fervent words of Prof. Robert L. Calhoun of Yale. At the American Board session on Thursday many people added words to words on many themes.

The sessions of the Board of Home Missions were brightened by the singing of the Northland College choir, a well-run symposium on Rural Work and the valedictory of Herbert Gates. In the evening John C. Walker of Waterbury gave a brilliant picture of the colleges of the American Missionary Association, and William F. Frazier reaffirmed his faith in glowing terms. Saturday morning Leonard Outerbridge spoke with passion on "The Missionary's Faith."

Monday night Mrs. Catherine Waugh McCulloch pictured the temptations and problems of youth and ex-governor Sweet of Colorado exhorted the ministers to preach on economic questions. Tuesday morning Katherine Lenroot of Washington gave a personal confession of religious faith, and an outline of workable theology. That afternoon President Robbins W. Barstow spoke on the ministry and John G. Truitt of Suffolk, Virginia, on ways by which the work of the pastor could be strengthened. That night Albert W. Palmer led in a service of dedication which moved even those sitting in the outer darkness of the park benches to recommit themselves to Christian discipleship.

The Council at Beloit was unusually devout, going to church twice a day in surprising numbers.

President Maurer of Beloit College and Miss Woolley of Mt. Holyoke congratulate the Moderator-elect

Clarence H. Wilson, Chairman Executive Committee of the General Council, presenting a watch to Charles E. Burton in appreciation of his services as General Secretary

Fred James, staff photographer, Rockford (Ill.) *Morning Star.*

Moderator Babson congratulating Moderator-elect upon his election

Morning prayers conducted at 8:30 by a variety of men proved a happy innovation, while the regular noon devotional service led by the chaplain, Wilfrid A. Rowell of Hinsdale, Illinois, was as popular as ever.

The Council was also garrulous. The seven seminars which met for two hours for four days were well attended and at times exciting. The Council for Social Action meetings at 1:30 began well with a debate between Hubert Herring and Theodore Hume on Neutrality, but declined in numbers as the days of the meeting increased. A much heralded protest against the economic plebiscite finally simmered down into a statement as to why no protest would be made!

For the meeting of the Council to be held in 1940 an invitation from Berkeley, California, was accepted, with the exact time to be set by the Executive Committee.

Massed choirs of Beloit and vicinity singing at stadium Sunday night

American Board Day at Beloit

"Going to Church" in the College Chapel was a popular occupation. There were daily a noon service and two early morning services, the one at 6:45 an American Board Service

THURSDAY, American Board Day —as a matter of fact, an afternoon and evening—was the most colorful of the Council days, with youth, a hundred strong and more from the Rockford Conference attending its sessions; with its procession of missionaries and Boy Scouts with flags; with its candle-lighting ritual at the commissioning of the Dilles; and with its Minute Men firing the shots which—in literal truth—will be heard around the world.

These Minute Men were Lavinia Scott and Dr. Alan Taylor from Africa, Dr. William Jameson from Ceylon, Alice Murphy and Rev. Lucius Porter from China, Rev. Paul Cassen from India, Rev. Frank Cary from Japan, Rev. Frank Woodward from the Philippines and Theda Phelps, R.N., from Turkey.

"Ours is not a cold metallic light to gleam for a time and to perish; rather is it a warm, kindling flame helping to set Dark Africa ablaze." *Dr. Taylor.*

"Along 350 miles of the North Coast I have seen 70 congregations organized in the past 21 years; ours is a tithing church, built up through sacrificial giving; it is a praying church." *Mr. Woodward.*

"The real 'peace of Eastern Asia' will come through force, not of arms, but of love; it is there that we can serve." *Mr. Cary.*

"Stories of heroism, of churches carrying on, of Christians who could treat the Japanese soldiers like brothers, of more converts than ever, of many who have lost everything, yet whose hearts have found that peace that passeth all understanding." *Miss Murphy.*

"The Bhajan Bands take the gospel in song to their neighbors, giving a truly Indian interpretation to the command of Jesus, 'Go and preach.' " *Mr. Cassen.*

"The future of Native Africa lies with the young—ambitious, eager, keen, inquiring, longing for a chance to prove themselves; the problem before us in the American Board schools is that of direction, determination and guidance." *Miss Scott.*

"We know that patriotism for peace is a higher patriotism than any war patriotism; that to live for peace is harder than to die in struggle; we have faith that God wills peace and goodwill among men." *Mr. Porter.*

•

The address of the day was by Dr. Edward Hicks Hume, member of the famous American Board missionary family of India and member of the Council on Medical Missions of the China Medical Association. His subject was The Contours of Tomorrow's World. Asking the question "What was yesterday's world?" he gave a brief sketch of the achievements of the pioneers: Gordon Hall, founder of the first mission of the American Board; his own grandfather, Robert Wilson Hume of Bombay; Dr. Peter Parker of China.

But the builders of tomorrow must be aware of the need for new forms; they will have to introduce the *preventive* note—in churches, schools, medical institutions; they will set excelling standards; they must work toward a deeper integration of the Christian world with the life of its environment; they must relate institutional life to the spiritual witness of the Church.

Dr. Hume was introduced by his son, Rev. Theodore C. Hume, pastor of New England Church, Chicago, and newly elected member of the Board's Prudential Committee to take the place of Dr. Douglas Horton.

•

There was music by the choir of the Second Congregational Church of Rockford, Illinois; there was an invocation by Dr. David McKeith, pastor of the Asylum Hill Church in Hartford; there was the commissioning of Rev. and Mrs. Carl Dille for work in An-

gola, West Africa. This is described on page 371.

•

A pre-session Forum: Far Eastern Question Box, led by Secretary Wynn C. Fairfield, was followed by the annual business meeting, President Rockwell Harmon Potter presiding. Election of officers followed the reading of Chairman Russell Henry Stafford's Report of the Prudential Committee* by Secretary Bell; and the reading of the Treasurer's Report by Treasurer Belcher.

Charles C. Russ, Vice-President of the Hartford-Connecticut Trust Company, was elected auditor to fill the vacancy left by the retirement of Martin Welles after twenty years of service. The new Prudential Committee members elected were: H. J. Amen of Nebraska, nominated by the General Conference of German Evangelical Congregational Churches; Alfred Fairbanks of Missouri, nominated by the Missouri Conference; Rev. Glen Lindley of North Dakota, nominated by the three conferences of Montana, North Dakota and South Dakota; Mrs. C. F. Rush of North Carolina, nominated by the Negro Conferences; and Mrs. O. A. Smith of Arizona, nominated by the conferences of the Southwest and Intermountain Districts. Mr. Benjamin Guernsey of Massachusetts, Miss Louise Hazen of Vermont, W. C. Heath of New Hampshire, and Arthur Y. Meeker of New Jersey, whose terms expired this year, were re-elected for a four-year term.

An amendment to the By-laws of the Board was adopted. This created a new class of Honorary Members, to be chosen from among Corporate Members-at-Large having served two terms of six years each; and from missionaries who have served overseas and have either retired or have entered other service —together with such other members as the Nominating Committee might feel should be so honored.

•

The most solemn moment in the meeting was that in which the Clerk of the Prudential Committee, Dr. Mark H. Ward, read the names and brief life sketches of the corporate members-at-large and the missionaries—all of them retired missionaries except Rev. Frederick Paul Beach—who had died since the last annual meeting of the American Board. The congregation stood during the reading, and the President offered a prayer of thanksgiving and memorial.

**Note:* Rev. Herbert A. Studebaker of Wisconsin presented the Report of the Committee (Mrs. Robert Trask and Superintendent Armstrong the other members) on the Report of the Prudential Committee, which was adopted after discussion, as follows:—

We have read with keen appreciation the report just presented. Our reaction thereto is of mingled satisfaction and dissatisfaction; satisfaction in the remarkable results achieved under extreme difficulties, dissatisfaction that in the face of manifest need in this chaotic day we have been unable fully to meet our great opportunity as a Christian Church.

We marvel at the sacrifice that has kept open our churches and maintained them at a level surpassing almost all other institutions during these depression years, a fact which bespeaks a vitality and strength often unrecognized. Let us not forget this when we face the discouraging picture of diminishing returns. We feel we ought frankly to face the serious and perplexing problems which have confronted and are confronting our churches.

This leads us to suggest that a helping hand be extended to our churches in facing their whole financial problems, a hand that is understanding and sympathetic to the local as well as to the world wide problems.

We strongly emphasize our conviction that the promotional program of our Boards should be even more closely unified and centralized to the end that our approach to the problems of support be *Church Centered* rather than *Board Centered.* We urge that the Prudential Committee be instructed by this Annual Meeting to proceed farther in the full implementation of the plan of unified promotion as set forth in the Strategy Committee Report as printed in the 1936 Minutes of the Annual Meeting of the Board. Consideration of the values available in a unified promotional staff of our Boards persuades us that this plan would materially reduce overhead and develop a more effective program, fully in accord with the underlying purpose in the creation of the Mission Council.

Many of our churches have given most sacrificially, a fact to be sincerely appreciated. Others have not yet caught that deeper conviction which makes giving, not a duty, but a glad expression of consecration.

This leads then to the suggestion that the answer to our problems of finance are not to be found solely in promotional plans but in a vital deepening of the Christian life, a development of a conviction which will call forth the sacrificial devotion that is symbolized in the Cross of Jesus Christ. In words of Stanley Jones, "We cannot go farther until we go deeper."

We believe the accent on the immediacy of the need has failed to produce a perspective adequate to the development of a continuing constituency motivated by genuine Christian conviction.

We urge, then, that we go farther than just the financial program. We urge a strong emphasis upon the central fact of Christian experience, the changed life, a life which counts nothing as dear unto itself, a life out of which grows all the gifts of the Spirit.

The Rubaiyat of Any Council Delegate, Any Year

Myself a delegate did eagerly frequent
The Council's meetings, heard great argument
On pro and con—yet voted, as of yore,
Just what, ere coming, had been my intent.

Our speakers did the seed of Wisdom sow;
Our seminars did make that Wisdom grow.
What harvest of clear thinking did we reap?
Did we have *time* for thinking clearly?—No!

G. H. K.

The Foreigner in Massachusetts

By Alfred Veazie Bliss*

THE foreign-speaking work is not the most popular part of our program. One reason may be that it is not so well known, because the difference in language acts as a barrier on each side of the line, with the result that we do not know so well the personnel of the churches of foreign speech, and they do not know us so well; and naturally they feel a bit backward about coming to us or to our church meetings.

I want briefly to point out one aspect of this foreign speech work that to me seems very important. It has to do with the making of happy and wholesome contacts between the two groups. The percentage of crime among people of foreign birth, in the United States, is not as high as among those of native American birth.

The crime rate, however, among the first generation of the children of the immigrant, born in this country, is higher than among the people of American stock. The two outstanding reasons are that, first, in our large cities we have segregated the immigrant families into the Italian quarters, and the Greek quarters, and the Ghetto, and for the most part, in the slums; and secondly, following from this, their principal contacts with American life have been at its lower levels of vice, crime, impurity and lawlessness.

Until well into this century, the Protestant church and the public school have not done much to help the foreigner adjust himself to the new conditions of American culture. The lead was taken back about 1890, by the establishment of work in the slums by the now famous settlement houses, such as Hull House in Chicago, the Henry St. Settlement in New York, and the Andover House, now the South End House, in Boston.

We are glad to praise the wisdom of the Roman Catholic Church in entering this same situation with its parochial schools, and meeting the newly arrived immigrant with ample understanding of his foreign culture and intelligent desire to help him adjust himself in his new home.

We have a humble right to be proud of our own record of foreign church work in Massachusetts, by which we have brought to the Germans, Swedes, French, Finns, Norwegians, Albanians, Armenians, Portuguese, Syrians, Italians, Greeks, Chinese, Polish, the wholesome and redemptive contacts with the gospel of Jesus Christ, mediated, as it necessarily must be, through the church, the only body Christ has in the world, and through individual men and women who possess and radiate the Christ spirit.

I shudder to think of what these groups of strangers in a strange land might have become, had not the Massachusetts Home Missionary Society gone to them with outstretched hand and warm friendly heart. This work has given and still gives them a vital contact with the spirit and the ideals of Jesus Christ and fulfills for them St. Paul's promise to the Ephesians: "You are therefore no longer mere foreigners . . . on the other hand you share citizenship with the saints and are members of His family." (Eph. 2:19.)

The earliest record I can find of helping a church of foreign speech in Massachusetts was in 1836, when we helped for thirteen years a German church in Boston. In 1863, our records report a Hollander church, which for ten years we helped. In 1867, and for eighteen years, we aided a Swedish church in Boston. And, believe it or not, for three years we helped a Hebrew church, in the 1890's.

The Confirmation Class in the Finnish Church in Maynard, Rev. George A. Koponen, pastor

*From his report as Secretary of the Massachusetts Congregational Conference and Missionary Society.

Miss Ruth Marquardt, daughter of the German minister, Clinton

The Swedes seem to have been the pioneers in organizing churches that are now living: for example, the following: Worcester, Swedish, in 1880; one in Forest Hills and one in Lowell, in 1881; one in Easton in 1883; which we aided for thirty-six years. Our Norwegian church in Roxbury was organized in 1885 and we have aided this for fifty-two years. Fall River French, Clinton German, Fitchburg German, Waltham Swedish, Fitchburg Swedish—which two years ago became the Pilgrim Church (English-speaking), Worcester Armenian, Millville Swedish, Quincy Finnish, Fitchburg Finnish, whose pastor, Rev. Andrew Groop, has the honor of having the longest pastorate in the state, forty-three years in that one church; and so on down to more recent times.

There is no promise of growth in these churches of foreign speech, as such. They will naturally take on American ways and imperceptibly become English-speaking churches. A year ago I told the people of the Armenian-speaking, and those of the Turkish-speaking Armenian churches in Porter Square, Cambridge, that within ten years I hoped to see in that beautiful and spacious church edifice, not a service in Armenian Sunday morning and another using Turkish Sunday afternoon, as at present, neither group understanding the other, but one great English-speaking church, composed largely of people of Armenian descent, but thoroughly American.

Many other foreign-speaking churches will disappear and their members will gradually be absorbed by some neighboring English-speaking church. This process, though, depends largely on how cordially

Miss Helvi Sundelin, daughter of the Finnish minister, West Barnstable

the church of English speech welcomes the people of foreign descent into their life and work. It is up to us to extend a warm hand and heart. These new Americans will make a valuable contribution to our church and community. They are contributing now to our symphony orchestras, our laboratories of science, judges to our courts, mayors to our cities, athletes to our college baseball and football teams and marathon races, sculptures and paintings to our parks and art galleries.

The Japanese Student

By Dick Merritt

I HAVE just said "good night" to eight of my friends, boys in my classes; after an evening together talking about music in America and playing records, we followed the inevitable custom of "topping off" with refreshments in a neighborhood tea-room, where we chatted on a while longer, in English, some quite handily, others very little.

I know them all quite well; for about the Japanese character and personality there is a genuine transparence. I have grown fond of them. Their fellowship is now a priceless possession which can withstand the most cynical blast of jingoistic scorn. It is no sentimental thing, but hard won—realistically achieved fellowship for all of us.

The even temper of his ways is what one notices especially about the student after having lived with him for a time. How regular he is in his entire conduct. His response to nearly all situations is matter-of-fact, even in his occasional excitement well-controlled. His easy apprehension of ordinary things, his controlled excitement faced with extraordinary circumstances are achievements which come with schooling, not to mention inheritance, neither of which allows questioning on the part of the subject.

There is little of the searching speculative turn of mind among the Japanese students; they do not cherish freedom. The sharp edge of inquisitiveness is dulled by regimentation. Few courses of life are left open to individual interpretation. The Japanese student makes few of the "breaks" which we are prone to, following our enthusiastic liberties

—in all matters from the clothes we wear to the interpretation we may put upon our government's late naval appropriation.

At the same time, he makes few of the discoveries, mental, spiritual and social, which we may make by plying our liberties. The field for discovery is narrowed by an educational system which requires the acquirement of "so much" information about just "so many" subjects, without training to think and study. The system develops no generative ability for going on with thinking and study after formal schooling.

Such training goes a long way toward explaining why the majority of the Japanese people, educated under this system, accept the present mission saddled on them as their national duty. We are told that the Japanese have always responded with a magnificent sense of this duty to crises facing the nation. Not only in times of crises, but in peace times as well, devotion to the country is strong. Its strength derives from subservience as much as from love and instills meticulous observance of formalities, hesitancy in any change for traditional ways—devoted to the idea that that way of his country is the proper one. Such elements form the core of the state religion, Shinto, and influence manners all along the scale from individual to national.

Even in conversation Japanese follow a peculiarly nationalistic pattern and spirit. Japanese conversation has a bright surface texture and I am told usually shallow content. It is a well sustained sparkling chatter, of short quickly spoken speeches, with laughter and a twinkle in the eye.

His polished cleanliness is certainly one of the charming qualities of a Japanese. It redeems the regimented banality and often shabbiness of his costume. And it is not going too far to say that it is good indication of his personality, which is nice, clean, well rubbed down, rarely objectionable—and redeems the inadequacy of his ideas.

His mind is quick, usually comprehensive, but not imaginative; his social attitude is cordial, correct, condescending but not committal; his spirit does not venture to encompass what his mind cannot; his temperament is well-ordered; he lacks ingenuity but has initiative and yet his inventiveness has enabled him to adopt and improve many western techniques without capitulating to the evil attendant thereto; he moves at all times within a set of social, mental, emotional manners, where he feels very much at home and which he has refined and which in turn have refined him.

There is little that one finds that is conspicuous for its resemblance to the chief manifestations of the old Bushido. But a new Bushido there is in terms of loyal resignation to the will of the state, entailing sacrifices, material, spiritual and cultural;—which depends on those ageless qualities essential to the support of any movement in Japan, a well-ordered temperament and dependence on authority.

The student is like his father for the most part, and together they hold the key to Japan's future. That they now accept their share of "Japan's divine mission" does not mean they are enslaved to the present "policy" beyond the time when a new order comes about to redirect the loyalty of the people.

The Little Church in the Countryside

By Harold S. Winship

A COUNTRY boy, twelve years of age, visited me recently, and one day we took a trip to a nearby city. As we passed a great cathedral, he made this surprising statement, "Our little church in the country is as good as any cathedral."

The boy's remark set me thinking. There is a deep, underlying meaning in it. He is young in years, but this country boy has discerned and expressed a great truth, namely, that wherever God's Spirit is present, there we will find true religion and real worship.

The little church in the countryside, throughout our broad land, is making a valuable contribution to our national life, in its development of Christian character in our future citizens. In these little country churches are consecrated Christian leaders, the Heroes of Peace, as they may well be called—faithfully working out their local problems day by day. They should be highly respected, honored, appreciated while they are with us, and rewarded by an adequate salary for their unremitting labors and their daily heroism, unknown to the Associated Press despatches and the magazine feature writers.

The little white church in the countryside,
Has stood there for many a year,
And though life has taken us far away,
We cherish its mem'ries dear.

The little white church in the countryside,
With its mem'ries of long ago,
Recalls us today to our fathers' faith,
And to Him, whom we should KNOW.

Along the

Our Spanish-speaking church in El Paso combines a place of worship with a community center and home for the pastor

To help people of different racial backgrounds to meet and mingle on the basis of mutual respect is one of the functions of the Christian church. Nowhere is such a service of mediation more needed than along the boundary between the United States and Mexico.

At two of the three principal ports of entry between this country and our southern neighbor the Board of Home Missions is helping to maintain churches which are creating international goodwill.

In the Mexican quarter of El Paso the church of La Santissima Trinidad supplies both a religious and social ministry. With government assistance a lively playground affords after school outlets for the youthful energies of the community. The young people of this church are going through high school and blending in the general life of the city.

On the playground of our Mexican church in El Paso

The San Xavier Mission near Tucson is a reminder of the past

A Mexican maid of El Paso

Mexican Border

At Nogales, where the railroad from Los Angeles to Mexico City crosses the boundary line, O. A. Smith has served both the church and the community for eighteen years. He has pioneered in creating social agencies to ease the inevitable hardships and tensions of the border.

In El Paso our church is leading the Mexicans into American life; in Nogales it has helped to create a better attitude towards the Mexicans on the part of Americans. Each emphasis is needed.

At the center of Nogales is the Port of Entry to Mexico

Trinity Church of Nogales, Arizona, where O. A. Smith has ministered since 1920

Below— It's half and half in Nogales

Both cacti and kids thrive in Nogales

"Dream and Drive"

By Lucy M. Eldredge

Group attending Christian Youth Council at Columbus. Official delegates were Dr. Stock, Miss Eldredge, Walter Staves, Tom Keehn, Lanson Granger, Lucile Morris, Esther Pleasant, Eric Sanders, Betty Smith, Richard Jackson, Roy House

"DON'T Dream—Drive." These were the words read on a Pennsylvania billboard, by Martin Harvey, the president of the Christian Youth Council of North America. The picture they brought to him was shared with the delegates to the Christian Youth Council of North America in Columbus, Ohio, on June 28th, in his stirring keynote address. He portrayed youth across America who are dreamers, but who are not content with dreaming. They want to drive!

"Dream." "Drive."

"We Would Be Building."

"Teach Us to Build." These words express best the tone of the Christian Youth Council of North America and of the International Convention of Christian Education which was in session downtown three miles away from the Council in Columbus, Ohio, June 28th to July 3rd. Two hundred young people in the Council and two thousand delegates in the Convention focused their attention on the problems facing Christians today, on the high idealism which constantly brings new hope and confidence to the followers of Jesus, and on the techniques of action, the methods and materials leaders may use as tools as they drive toward a new world where persons care and share in Christian fashion.

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The Convention itself was unique in many ways. It was sponsored by the International Council of Religious Education. Twelve national and international, interdenominational organizations cooperated. Denominational and State Council staff members shared in planning and leading the program.

Never before has there been such genuine, general coöperation in such an enterprise. Religious educators and missionary leaders approached one task with their attention centered on "The Christian Challenge to the Modern World." Read any one of the issues of *The Convention Daily* and you find the scope of the Convention program astounding. For example, one issue of this eight page daily reports the address by Mabel Head, Secretary of the Cleveland Peace Committee on Who Is Sufficient for These Days; another by Dr. William H. Boddy of Minneapolis on The Heart of the Christian Message for Personal Living; tells about special features on Coöperatives; portrays the church as a check on crime; reports motion pictures on America Disinherited, Puerto Rico, Our Children's Money (a film for parent education), The Beneficent Reprobate (a film for alcohol education), and a Good Friday Service for Children. The same issue contrasts the convention exhibits on art and on gambling, and then invites one to afternoon tea!

The Convention was a platform meeting with stirring addresses every morning and evening. The Convention was a series of commissions, meeting late each morning and all afternoon to discuss the many phases of the program of the church. Forums and Conferences on twenty-six different subjects were held. Age-group conferences were popular.

One took up in detail the United Christian Adult Movement, carrying forward the work begun so effectively at Lake Geneva in the summers of 1936 and 1937. Another presented the possibilities of work with the Junior High School boy or girl, and so on.

Christian Family Life, Stewardship, Evangelism, Recreation, Temperance Education, Race Relations, were among the subjects considered in different groups. Missions and Missionary Education proved to be one of the well attended groups.

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The Convention was even more than strong speeches and helpful conferences. The exhibits were extensive and varied. Special attention was given to visual education. Publishers united in one display in the Civic Auditorium, and church parlors and hotel mezzanine floors were used for other exhibits.

The purpose of the Convention was to create a deepened sense of how Christianity can meet all needs of our day and to develop a greater determination to make the Christian message effective in personal lives and social situations.

There was plenty of opportunity

afforded to dream, but every dream was made vivid by definite suggestions of ways it might become true. Worship was genuine because coupled with a task. Inspiration was real because of the deep realization that unity among Christians is growing.

When a group of devout, intelligent Christians travel from all parts of the continent to think with Dr. Albert W. Beaven about The Christian Challenge to the Community, with Dr. Hornell Hart about Making the Challenge Effective through Christian Education and to study with Dr. Douglas Horton The Christian Challenge to Church-State Relationships or with Dr. Luther Allan Weigle, The World Outreach and to face with Prof. Arthur H. Compton, Science and the Need of Christian Education, Christian history is written and the Christian movement strengthened.

Walter Staves, elected President of the Pilgrim Fellowship at Rockford; Lanson Granger, retiring president, chosen Vice-President of the Christian Youth Council at Columbus

The Modern Pilgrim was the theme of the pageant which was the climax of the week's program. And somehow dreaming and driving go naturally together in a pilgrimage toward new hopes for a Christian world.

The Convention and the Christian Youth Council of North America were closely related in purpose and spirit. The Council was a smaller, delegated body. Congregational and Christian Churches were entitled to nine official youth delegates and one adult.

Eight of the delegates went from Rockford to Columbus, and so were prepared to see the relationship of the Pilgrim Fellowship and the United Christian Youth Movement and how the emphases and ideals of both must be kept close together.

A number of the delegates from State Councils and other agencies came from our churches, so the Congregational Christian group both contributed much and gained much from the Council meeting. Lanson Granger, our retiring Pilgrim Fellowship president, was chairman of the commission on What Can Christians Believe and on the closing afternoon was installed as one of the new vice-presidents of the Council. Dr. Harry Thomas Stock was chairman of Commission Leadership, and a leader throughout the Council. Gordon Baker presented the work of youth in Southern California at an Assembly session. Tom Keehn of Iowa was a recreational leader.

The Council was made up of official delegates from denominations, State Youth Councils, Christian Endeavor and many other youth agencies. Its major work was done in nine major commissions which met each morning and afternoon.

It is significant that many of the young people registered as their first choice for commission membership either the one on Personal Disciplines or the one headed How Shall Christian Young People Find Resources Sufficient to Sustain Their Highest Purposes.

Lucy Eldredge (right) and friend

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Again and again in worship services, in commission sessions and in personal conferences, the desire to find needed strength to carry out the action planned was expressed. There was a deep desire in the lives of many young people who made up the Columbus Council.

This note is indicated by the suggestions of Martin Harvey in his keynote address when he challenged the body to discover four things while they were together: (1) a realistic strategy of social action; (2) Christian solutions for problems facing youth; (3) personal responsibilities to accept; (4) sources of personal power.

Platform speeches were few at the Council session. Each morning the group gathered for worship in the quiet of the sanctuary. Young people led. Anson Phelps, Jr. of Columbus spoke briefly. The periods will be remembered longest for

[*Continued on page 357*]

It Happened

By Joe Davies

A Report of the First Meeting of

THE writing of a new chapter in the history of the Congregational and Christian Churches was begun at Rockford College, Rockford, Ill., the week of June 15-22, when 174 young people and adult leaders from 38 states met for the first meeting of the National Council of the Pilgrim Fellowship, organized by our youth delegates at the Lakeside, Ohio, conference of the Christian Youth Council of North America in 1936.

The Fellowship meeting was conducted as a seminar of the General Council of Christian Churches, which was in session concurrently at Beloit College, Beloit, Wis.

A. Lanson Granger, Norfolk, Va., student at Yale Divinity School, the first president of the Fellowship, presided throughout the conference with Dr. Harry Thomas Stock, Boston, Mass., and Miss Lucy M. Eldredge, Dayton, Ohio, executive secretaries of the Department of Young Peoples' Work and Student Life of the Division of Christian Education, serving as program directors.

The Rockford meeting was arranged for the expressed purpose of planning the program of the National Council of the Pilgrim Fellowship for the next two years. To accomplish an effective piece of work the delegates were divided into six major commissions: Personal Religion, Missionary Action, Social Action, Next Steps in National Organization and Program, Next Steps in State Organization, Policy and Program, and Student Fellowship. Each group had as co-leaders a young person and an adult.

at Rockford

the National Council of the Pilgrim Fellowship

To aid the commissions, smaller conversation groups, formed of representatives from each division, discussed more intimately the program subjects, submitting their findings to the former for further development. The conversation groups were also headed by youth and adult co-leaders.

The delegates at Rockford worked strenuously and accomplished much. As evidence of a work well done the following excerpts from several of the commission reports may be quoted.

Personal Religion: We recommend that young people and their needs be given more recognition in the program of the church, through an increased emphasis on family worship in the home and the church, through the establishment of a closer personal relationship between young people and their ministers, and through youth representation on official boards and in the preparation and leadership of church worship. We recommend further that the Pilgrim Fellowship Conference strive to create within the individual consciousness the need for personal religion. This might be accomplished by means of courses on personal religion, opportunities for private meditation and by emphasizing great inspirational experience. In our local groups we must attempt to recreate the spiritual atmosphere existing in fellowship camps in order to portray more deeply our personal convictions.

Missionary Action: It is recommended that there be opportunities created for young people to participate on the home missionary field in

doing student summer service work on a volunteer basis.

Whereas the practice of the motion picture industry in dumping pictures of a questionable nature on the foreign market has proved a detriment to international friendship and understanding on a Christian basis, and also works against the influence of our missionaries in Christian education, we therefore instruct our delegates to the Columbus conference of the Christian Youth Council to present this problem for action to that meeting. We recommend further that they also present the issue of block booking, urging the elimination of that practice.

Recommendation is made that there be included in each issue of *The Pilgrim Highroad* a description, including the projects and techniques, of a state missionary program, this to be illustrated by an outstanding or representative state program.

Requests of this commission for representation for the National Council of the Pilgrim Fellowship on such Congregational Christian committees as the Council of Social Action and Department of Evangelism and Devotional Life were anticipated by these General Council agencies, and shortly before the adjournment of the conference invitations were reecived from them to participate by electing a youth member on each committee. Election of these representatives was one of the final items of business of the first Fellowship meeting.

Another recommendation of this commission urged the local church, associational and state Fellowships to refer to the complete report of the Commission on Missionary Action for specific program possibilities and resource material.

Social Action: We recommend careful study of the report of the Committee on Social Action and that whenever possible the recommendations be carried out through whatever group (that is, local, district, state, national) is feasible. General recommendations included one to the General Council that the churches continue to support the Council for Social Action as an agency for research and dissemination of information and for keeping them conscious of the social issues of the day; another urged the Pilgrim Fellowship to pledge support of the Council for Social Action and its work; a third advocated that the Fellowship have representatives at all such meetings as the American Youth Congress, the World Youth Conference, etc.; a fourth advised the including of sections on leisure time and social issues in *The Pilgrim Highroad*, and a fifth, the use of the magazine *Social Action* as a source of information.

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Specific recommendations of this commission were: participation in the economic plebiscite by Pilgrim Fellowship groups; that these same groups "take a definite part during 1938 and 1939 in striving to intelligently understand and alleviate economic problems in the following fields: Rural Problems, Capital, Labor, the Farmer, Unemployment, Coöperatives and Consumers, as recommended by the Commission on Social Action." It was further recommended that the National and State Fellowships promote surveys of local or community recreational facilities and take appropriate action on findings as recommended by the Commission on Social Action and that the same groups also promote the Council's educational programs treating of liquor and narcotic drugs.

Regarding the promotion of world-wide peace this report stated: "Dedicated to work for international coöperation and peace, we recommend (a) Active participation with existing youth or peace councils in educating and stimulating public opinion for peace; (b) That opposition be raised to the introduction of compulsory military training in our high schools and colleges where it has not been and that in those institutions where it is now compulsory it be made optional."

Included in the report was a recommendation to the National and State Fellowships that sections 4 and 9 of the report of the Committee on Civil Liberties be adopted: The education of young people towards a discriminate reading of all printed matter both national and foreign and acquainting themselves with materials such as those published by the Institute of Propaganda Analysis and the Council for Social Action; advocacy of the cooperation of the associations and local churches with agencies for civil liberty already in existence, making use of their publications and findings; last (but by no means least) was included a recommendation pertaining to marriage and the building of a Christian home. Urging the National Pilgrim Fellowship to have outlined a definite course of study on "Preparation for Marriage and the Building of a Christian Home," it recommended that local and state groups use such a course. It was recommended further that "the whole-hearted support and coöperation in every respect on the part of national, state and local groups" be given the National government and other cooperating agencies in the fight against venereal disease.

Mention must be made of the deep and rich experience achieved during the morning worship and vesper hours with Dr. Stock as chaplain. Those who were present will never forget the moments of fun and recreation during which firm bonds of friendship were formed between the delegates from all sections of the nation. Yet, the thought and proposed action of our Congregational Christian young

people as revealed in respective commission reports are the indications that the pioneering spirit of the Pilgrims is still cherished by their spiritual descendants. It is in them that we who were present at Rockford prove we are worthy of this heritage.

Not only because of its historical significance, but rather because of its challenge, Rockford takes its place in the illustrious succession of milestone markers which begins: Scrooby, Leyden, Plymouth.

Thank God for Rockford!

Thank God for Youth!

A Harry Stock "Gratitude"

YOUTH—heir of the sufferings, ministries, achievements of past generations; whose life blood is the very life blood of those who gave them birth; whose intellectual grasp is the product of patient tutelage at home and at school; whose spiritual ideals root in the great souls of yesterday and today—youth, heir of all the past.

Youth—come into a wanton world created by the sin and stupidity of its elders; handicapped by the mistakes of well-meaning but blind generations; burdened but not overwhelmed by the immensity of the problems of the hour—youth, creature of the past but creator of the future.

Youth—energetic and dissatisfied; sometimes moved by a reckless restlessness and again by a divine discontent; misguided and uncontrolled, at times, wasting its substance in riotous living; divinely motivated and sublimely purposed, at times, daring to attempt a perfection which seems, to cautious older minds, to be idealistic folly—youth, unwilling to accept the world as it is.

Youth—suffering deep pent-up sorrows, enduring well-nigh crushing defeats, hoping against tremendous odds, fighting cruel inner battles, winning unheralded but glorious triumphs—youth, victim and victor.

Christian youth—captured by the dreams of the young Idealist of Nazareth, impelled by the lofty concerns which led Him to Calvary, honestly seeking to know and follow the will of God, embracing all human kind within the family circle, determined to rid the world of its besetting sins and unnecessary sorrow—Christian youth, with whom the name "Christian" takes on a new, and yet its oldest, meaning.

Christian youth—newly conscious of its potential power, impatient with the trivialities which divide the church of Christ, accepting the responsibility to build a Christlike world, counting the possible cost of allegiance to Christ and increasingly ready to pay the price—Christian youth a dedicated minority, intent upon the work for which Christ gave up His life.

Christian youth—aware of the limits of their own wisdom, taking counsel of the experiences of the past, seeking the help which comes from God alone, cherishing no fantastic thought that theirs will be a quick or easy victory—Christian youth who call Jesus "Master," who enlist in His cause for the duration of life, trusting the God of all power to give them strength for every need.

Thank God for Youth!

"Dream and Drive" [*Concluded from page 353*]

their spirit of real worship. Daily assembly periods after commission study gave an opportunity for reports of significant Christian action by youth of different parts of the country, stories of the projects young people have accepted to share with suffering people in Spain and China and Germany, and other matters of general interest.

On Saturday each Commission reported, and action was taken on recommendations which had been approved for reference to the Council by the Committee on the United Christian Youth Movement. The program of young people of Christian churches of America will be influenced by these findings during the next two years. Youth leaders of the United Christian Youth Movement have been chosen and commissioned.

Young people have had another look at the problems which are real to many of them. Their pastors and teachers took time out to consider Christian education's part in the building of character and a Christ-like world. Both hoped to find solutions to problems, personal and social. Both dreamed.

Young people saw themselves as a part of the Christian movement, with responsibility through the church. They acknowledged their need of greater inner resources. They confessed their own inadequacy, with no sign of wishing to give up. They pledged their lives to make a great dream come true. They say they want to drive into a world.

If those who are older will dream and drive with them, there is new hope before the church. Columbus stands for Christian idealism carried into action coöperatively. Columbus promises as much as you and I are willing to dream . . . and to drive.

Florida Needs Fessenden Academy

By Fred L. Brownlee

Last winter Ruth Morton, Director of American Missionary Association schools, sat in the office of the State Department of Education of Florida discussing the question of Florida's Negro children and youth.

"We mean in due time to provide free schools for the young people of both races. They will of course be separate schools. Gradually we shall make the schools for colored children as good as the schools for white children," said the Supervisor of Negro schools.

Miss Morton listened and wondered what the supervisor thought the American Missionary Association should do at Fessenden Academy.

"What do you think the future holds for Fessenden Academy?" she said when he finished.

As is the custom when such questions are put to state supervisors of Negro schools, the head of the Florida Schools began by paying high tribute to the early missionaries and the work of mission schools in the days when there were practically no public schools for Negro children. This he considered a fine provisional service but nevertheless a passing service.

"If," he said, "Fessenden Academy means to continue as just another school in Florida, doing only those things which are done in public standardized schools and in standardized ways, I see only a limited future ahead."

"But it is not our ambition to continue Fessenden Academy along standardized lines," said Miss Morton, given her cue. "That is the trouble with public education in America. Public schools deal largely in subject matter, standard units of credit and routine disciplines. We are primarily concerned about *children* and *young people*—their health, their homes, how they are going to make decent livings, what kind of citizens they may become, how they may fill their leisure hours with self-directed, educationally wholesome recreation and how life may become for them an integrated scale of values culminating in religious reverence for all that is highest and best and most beautiful. In doing this we would not neglect the usual subject matter found in standardized schools. In our scheme, however, such things would become tool subjects as it were, means to the ends we have in view."

"If that is what you mean to do, then Florida needs Fessenden Academy for all time." The Supervisor became interested, his face lighted up. "Public schools are not free to do the kind of things you are talking about. They deal with the masses and have to be regimented. Of necessity they become victims of routine. The kind of school you are talking about will not only be of great value to the pupils who attend but will be of inestimable service to our public schools. It will disturb our complacencies, vitalize our objectives, start future public school teachers along right ways and help the Negroes of our state to get on their feet and take their places securely and effectively in our economic and social life. Yes, Florida needs that kind of school for all time. We will welcome it

Fessenden Academy

and you may count on our moral support and coöperation. But where are you going to get a director and teachers for such a school?"

"We already have some teachers who are eager to do that kind of thing," said Miss Morton, "and we are determined to find the director."

That was last winter. It has taken until June to find the director, but we have her—Miss Josie B. Sellers of Cleveland, Ohio. She has the personality, character, training, ability and vision to do what the Florida State Supervisor welcomes. Keep your eyes on Fessenden Academy!

Miss Sellers has not always lived in Cleveland. She was born in Brunswick, Georgia, where she finished her high school education. From there she went to Atlanta University for two years, dropping out for a while until she could earn money with which to go on. Wrestling with the problems of subsistence living, her ideas of education became socialized and she returned to Atlanta, but this time to study at the Atlanta School of Social Work.

Then she became the Placement Secretary and Girls' Worker for the Urban League of Milwaukee, Wisconsin for three years. After that she felt the need of further study and returned to Fisk University, primarily because of its strong department of social sciences under the direction of Charles S. Johnson.

From Fisk she went to Cincinnati for three years as a Young Women's Christian Association worker with employed girls and young women. But Charles S. Johnson had inspired her with zeal for further training.

In 1936 Miss Sellers returned to Fisk as a research assistant and part-time teacher in the department of social sciences and completed the requirements for a Master of Arts degree. This done, President Sweeney of LeMoyne College induced her to join his staff. Here it was that Miss Morton discovered her.

What we mean to do at Fessenden represents frontier missionary service today at its highest and best. The geographical frontiers have long been penetrated by missionary pioneers. Churches, schools, colleges, community centers have followed in their train. An enlightened public conscience has been awakened everywhere.

Today we are called to render the more fundamental service of vitalizing and interfusing public institutions with the high purposes of religious idealism. This may be done best by maintaining independent institutions here and there which are free to keep close to the experiences of people struggling for a place in society.

Miss Sellers

This is what Miss Sellers has been called to do at Fessenden Academy. She has been called to do it not only because it needs to be done but also because she wants to do it, is prepared to do it, has the vision of its high aims, and that quiet dignity possessed by those who know what they are about.

While keeping your eyes on Fessenden Academy it will be worth your while also to drop in at Fessen-

[*Concluded on page 363*]

The Southeast; the Land of Youth*

By Gerald W. Johnson

THE people of the Southeast are young people, markedly younger than those of any other section. In 1930 more than 50 per cent of the people of South Carolina were under twenty years of age, and more than 49 per cent of those of North Carolina. Less than 8 per cent of South Carolinians and less than 9 per cent of North Carolinians were over fifty-five.

In the Southeast as a whole 45 per cent of the population were minors in 1930 as against something under 40 per cent for the nation.

The implications of this fact are far-reaching. In the first place, it means that the Southeast has proportionately more children to feed and educate, and fewer adults in the prime of life to do it than any other region.

It follows that in this region we should expect to encounter the greatest difficulties in the elimination of child labor and in the provision of the best type of public education—which is exactly what we do find.

But add to this the fact that emi-

*From *The Wasted Land*, published by the University of North Carolina Press.

gration from this region is very large and the problem takes on national significance. Emigrants from the South constituted nearly 4 per cent of the population of other regions in 1930; the Southeastern birth-rate continues high, and if emigration also continues, it is reasonable to assume that the proportion of Southern-born and Southern-trained people in the total population of other regions will continue to increase. Handicaps laid upon Southern children therefore may have far-reaching effects.

The typical Southerner, these figures show, is a poor man with many children. This must be borne in mind in estimating the value of any social program that may be proposed for the region. For example, it has an important effect on the public attitude toward such schemes as old-age pensions. In Kentucky 12.1 per cent of the people are over fifty-five years old —the highest percentage in the Southeast. Compare this with the 18.6 per cent of New Hampshire, the 17.8 per cent of Maine and Vermont, the 15.6 per cent of Oregon, and it is at once apparent that the problem of caring for the aged is much more serious in other regions than it is in the Southeast.

The statement that the population of the Southeast is young might lead to the inference that it is therefore, an enterprising, not to say reckless population, for enterprise and daring are commonly associated with youth. It is necessary therefore, to emphasize the fact that the people of the Southeast are not merely young, but very young.

When the population of South Carolina consists of 50.6 per cent less than twenty years old, and only 41.5 per cent between twenty and fifty-five, the people of voting age in that State are likely to think, act and vote, not so much as young people as, rather, the parents of large families; and enterprise and recklessness are not commonly associated with the parents of many children.

Clubs and the Herald

By Augustine Jones

MRS. JONES and I are in a neighborhood magazine club, some ten of us, and we pass *The Atlantic*, *Harpers*, *Scribners*, and others around the circle, each family having a copy for five days—the price of a single subscription being what each is charged. I imagine this is the usual neighborhood magazine club arrangement.

It occurred to me I might interest our people in *Advance* and THE MISSIONARY HERALD in the same way. Only as there are but two papers involved instead of ten, the price could be dropped in the same proportion. Our families in the parish entered into the arrangement quite readily. I explained one morning from the pulpit that the two magazines together would normally cost $2.75, but in clubs we could get them for $2.03—or $2.00 for short. (I would not bother them with the odd three cents.) And that if eight families in any special neighborhood were made into a club, they could divide the $2.00 among them, or twenty-five cents a year. That, I pointed out, was the greatest bargain in reading—and high-grade reading at that—that I had ever heard of.

I further said that the two magazines would come along together and that if each family had them for three days, they would make the rounds in twenty-four days, or during the current month.

I asked a few of my people to take the parish roll for their streets and learn how many wanted to enter the arrangement. Eighty-eight accepted quite heartily. Dividing that by eight for each circle, my order accordingly was for eleven numbers of each of the magazines.

When all the subscribers were in, I looked over the list, and plotted out eleven circles throughout the parish so that in each group there would be the most convenient handing of the papers from house to house. On the back of each magazine is pasted a list of the homes to which it goes in turn and the dates —three days apart—on which it is to be forwarded.

I found that our church members were represented by three subscriptions to *Advance* and four to THE MISSIONARY HERALD. In other words, our denominational papers were not being read by our people. Now eighty-eight families see them monthly—and read them, as I know from comments that already have been coming back to me about their excellent contents.

The eighty-eight families get the reading of the two papers for twenty-five cents a year—twenty-four numbers in all, or a cent apiece. Meanwhile the HERALD and *Advance* have eleven subscribers each where they previously had three and four and everybody is happy—including the pastor.

Now that the lists are complete for the present year, I am having them mimeographed for the twelve months ahead to save typing the same list again and again. We get six lists on one mimeograph page, so we only need two pages, and can strike off twelve copies, shear them up and paste them on with a minimum of effort. And all goes merrily as a wedding bell.

Next year we will have over a hundred readers probably and perhaps fourteen subscriptions for each paper.

Racial Coöperation in South Africa

By Henry A. Stick

SOME months ago, walking out of a meeting of an Agricultural Show Committee composed of missionaries and a large number of Durban business men, Dr. John L. Dube commented on the fine spirit of the meeting with these words: "Oh, what a change! Twenty-five years ago you could never have had anything like this. What a change of attitude has come over the White man!"

And missionaries give the same testimony. When Mrs. Stick and I came to South Africa twenty-six years ago, we noticed in the Natal dailies again and again articles criticizing the missionaries and the education of natives. Today these very same papers devote extensive space to upholding the missionaries in their labors and to advising more sympathetic treatment of the natives generally.

THE RACE PROBLEM

Go back with us twenty-five years. The same Race Problem as now, but how much more discouraging!

The same three elements in the Race Problem, too, as now: the English-Boer differences in tradition, temperament and political policy; threatening competition by the Asiatic Indian and the Arab, not merely in the sugar-cane industry, but also in agriculture generally and in business; and the tremendous and most vital of all, the preponderance of Blacks over Whites, and the purpose of the latter to "keep Africa a White Man's Country."

And even today, after these years of effort by missionaries and Christain Whites to make this major problem less and less acute, the Black is treated generally as only a convenient person to have around for hard manual labor in the mines and on the farms and roads, and never as worthy of the White man's culture or of a chance to become a skilled workman to compete with White labor. The White still looks upon the Black as a menace to civilization if educated and thus lifted out of his place as a hewer of wood and a drawer of water.

John Dube, Ph.D., of Ohlange Institute

And he restricts the Black in such ways as these:

By making it illegal through a Color Bar Bill to employ a native to do skilled labor—a bill fortunately not enforced to the limit except in certain industrial areas.

By making it illegal for the Black to be seen on the streets of cities at night after 9:30 unless possessing a special pass issued by his White employer or by a missionary.

By making it an offense for a native to travel for any considerable distance in the country without a traveling pass which he secures from his local magistrate for a shilling. Is he found traveling without this pass he may be summarily arrested. Further, he must always have in his possession the tax receipt for the £1 per annum which he is required to pay and the white man does not pay. At any time and at any place a policeman in town or country may accost a native and require him to produce his tax receipt. If he fails to do so, forthwith it is taken for granted that he has not paid the required tax and he may be arrested on the spot.

By forbidding the Native in some cities to ride on street cars unless accompanied by a White man, though in other cities he is allowed to ride unaccompanied on the back seats or on the upper deck; and by running, of course, all trains on the Jim Crow basis.

By making it difficult, if not impossible, for a native to get possession of large tracts of land in South Africa as that would give him too great security and make him too independent of the whim of the White man to shift him when desirable.

The Native is suffered to live with his family on the farms of Whites and to work for six months or a year for the farmer in exchange for the use of several acres of land for his own living. He may live in the Reserves under the protection and with the permission of the Native Chief, but to own land—that is by no means desired by the White.

By passing further legislation to restrict the Native in the urban areas, actually making it illegal for him to reside in an urban area unless definitely employed in some form.

By depriving thousands of Native children of the advantages of education—this being due to the attitude of some of the authorities against the desirability of wholesale

education for the Native, in spite of missionary and governmental aid at hand.

By withholding the right of franchise from the Native, this being due to the fear that universal suffrage for all qualified Natives would spell disaster for the country, the reason being that because of their superior numbers the Natives, should a multitude in time qualify, would outvote the Whites.

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It must be said to the credit of the Black, however, that he endures his undesirable lot with remarkable patience. He may agitate, as indeed he does. Christian and pro-Native White groups may agitate on his behalf for more sympathetic legislation, but for the present he continues to smile, does the White man's manual labor faithfully and diligently, pursues as opportunity offers lower and higher education with eagerness and success, and in spite of his aspirations and hopes for a better day in the future never allows his life to become soured because of the arrogance, stupidity and injustice of some of his White compatriots.

THE BRIGHTER SIDE

But to return to the bright side. As Dr. Dube, the "Grand Old Man" of the Zulus, says, there is much to encourage us. Many leading Whites are fostering better race relations between the two races.

Seventeen years ago Ray Phillips launched his Bantu Social program on the mines, with stereopticon and movie pictures and a Bantu Social Center. His contribution to the welfare of the native laborer on the mines was so convincing that the Chamber of Mines took over the financing of his work. Now they have agreed to finance another project of his for training Bantu social workers.

In various centers there have sprung up Joint Councils consisting of members from both races, who meet periodically to discuss race problems and native welfare projects.

There is a nation-wide Inter-Race Relations Committee that seeks to foster better relations between the two races.

One thinks of many of the local and provincial officials whom one has to deal with—magistrates, inspectors of education, men in charge of native affairs—many of them men of high ideals, positive Christian convictions, unprejudiced in their attitude toward the native and his missionary.

Dr. Edgar Brookes and family

I need mention but two: Dr. Edgar Brookes and Mr. J. D. Rheinalt Jones.

The latter is Registrar of Witwatersrand University in Johannesburg and he has long been an ardent advocate of native rights and progress, putting into genuine social practice his warm Welsh religious faith. He has so commended himself to the Natives of the Transvaal that they have chosen him as their senatorial representative in the Parliament of the South Africa Union.

Dr. Edgar Brookes was reared in South Africa and trained in her schools. After a remarkable scholarship record he was appointed professor of Native Law and Administration in Pretoria University and wrote two standard books on the subject. When the call came to him to become Principal of Adams College he readily responded because of his keen interest in Native welfare.

It was because the Native constituency of Natal was convinced of his keen interest in their welfare that they elected him their special representative as Senator from Natal in Parliament, where he is now wielding his influence, at the same time retaining his position as Principal of Adams College. (It should be mentioned that Natives are permitted to choose by acclamation one senator from each province to represent them in Parliament.)

As soon as Dr. Brookes became Principal of Adams College, he began to interest business and professional men in the college and organized an Advisory Board. This Board has shown a most sympathetic interest in the higher education of the Native. In time this advisory board will become administrative and take over the entire administration and financing of the college.

The same has happened with regard to the McCord Zulu Hospital, in Durban. At first Drs. McCord and Taylor secured the formation of an advisory board of business and professional men of Durban. This board has now taken over the entire administration of the Hospital and while still in the transition process it raised over $75,000 locally and from the provincial government, for the erection of the new Alan Taylor wing, a fine six-story structure.

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There are some prominent Zulus also in race coöperation. The first to come to mind is Rev. John L. Dube, Ph.D. Dr. Dube has often been spoken of as the Booker T. Washington of Natal. Some thirty years ago he established Ohlange

Institute, a training school for boys, modeling it after the Tuskegee pattern.

Because of his outstanding service for his people, educationally and politically, the University of South Africa last year bestowed upon him the honorary degree of Doctor of Philosophy. The Vice-Chancellor of the University, who is also Superintendent of Education of Natal, came to Ohlange purposely for the occasion of bestowing the honor at a tremendously large gathering of Whites and Natives.

Miss S. Violet Makanya of Imbumbulu, who spent two years studying in America, has in connection with her social service community work at Imbumbulu a summer conference every year, at which she is able to secure readily the help of South African professors of colleges and social workers for the presentation of helpful lectures for the uplift of the native visitors.

Mr. Caluza, who holds a bachelor's degree in music from Columbia and is head of the musical department of Adams College, and Donald Mtimkulu, who recently spent two years at Yale and is principal of Adams College High School, as well as Dr. John Dube, have addressed the Durban Rotary Club with great credit to themselves and to the cause of Native higher education.

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A comparatively new institution is the agricultural show for Natives. Such are held every winter all over Natal. These were started by missionaries but soon won the attention and interest of many Whites in the local communities. It is largely through the interest and financial support of these Whites that these shows are now made possible.

The best exhibits of these district shows are taken early in July to the Durban and Coast Agricultural Show in Durban which is largely a show for the White population. A separate section is reserved for the Native exhibits, but this section has now become the most popular feature of the entire show and has done much to increase the estimation of the Whites for Native industry. There is a special committee of Durban business men (White) for this Native section—men of culture, keen business acumen, and altogether sympathetic with Native progress.

Every year there is held in Durban an interracial Communion Service at St. Paul's Church. There is absolutely no distinction of race or color and for three hours, Whites, Indian and Bantu sit together and enjoy the inspiration of this Holy Communion Service.

Yearly the American Board Mission has a retreat of one week for its Native pastors. In 1937 this retreat was held in Durban. On Sunday evening the entire group was invited to attend services at Musgrave Road Congregational Church for Whites. Dr. John L. Dube was invited to occupy the pulpit and preach the evening sermon; Mrs. Frederick Dube was invited to sing some Negro spirituals. It was a most impressive service.

Later all were invited over to the parish house for tea, where Bantu and White mingled freely and cordially! The senior deacon in his remarks stated that he trusted the occasion would be repeated often and that the next time all would sit in fellowship around the Lord's Table.

And so in spite of White prejudice, repressive legislation, unsympathetic treatment on the part of many, there are also an increasing number of Whites who are manifesting to the Native Christian good will and are building up racial cooperation and who are giving of their time and effort to promote Native welfare.

* * *

Now, what is significant in all this is the part that is played by the Church and by Christian Missions. Those from the White constituency who manifest a practical interest in Native welfare are for the most part *Christian* men and women, leaders in their respective churches.

And most of the larger movements mentioned above have been initiated by missionary bodies, in which the American Board missionaries have played a very large part: in Social work at the mines, in Agricultural Shows, in the Durban Hospital, in Native education, and in representations to Government for more sympathetic legislation.

This might not have been accomplished had missionaries not begun the good work. Nowhere has investment in mission work been rewarded with greater returns in the securing of local support both in personnel and in money. Hence these favorable activities on the part of South African Whites argue not for less missionaries but for more that greater returns may be secured.

Florida Needs Fessenden Academy [*Concluded from page 359*]

den when you are sure Miss Sellers is there. In motoring on the main highway from Jacksonville to St. Petersburg just seven miles before reaching Ocala if you will watch for the signs on the right you will see two pillars of native rock and a sign marked "Fessenden Academy." A welcome awaits you if you will drive in.

Should you be travelling by rail, the Atlantic Coast Line runs right by the Academy. A postcard to Miss Sellers will assure that someone will meet you at a fast train which stops at Ocala, or a slow train at Martin only two miles from the Academy. The mail address is Fessenden Academy, Martin, Florida.

Impressions in Brief

By G. Sidney Phelps

It is a difficult and precarious task—this of briefly trying to give my impressions of what is happening in those fascinating lands.

In Japan we were surprised to find so few evidences of the war spirit or war operations. There were not as many soldiers in sight as in peace times, chiefly because they had already gone to the front and only replacements were in the old barracks. The people were quiet, sober-minded, perhaps a little dazed by it all, and certainly as courteous and friendly to us foreigners as ever.

I sensed a wistfulness towards us, especially among the Christians. However, there was no indication that they were not a people united behind their government in what they believe to be a holy crusade not only to preserve their own national existence and that of China from the threat of Communism, but also "to save the Chinese and all Asia from the machinations of exploiting western powers." By all means we felt that we were seeing a "dynamic Japan."

While we thought best on account of the war not to visit China ports, we did find at Hongkong many representative Chinese, refugees from northern parts or officials on business missions.

We certainly found an awakened China. Though just recoiling from the first onslaught of the war and with minds filled with horrors indescribable, without exception these friends demonstrated the new spirit of unity and confidence that now characterizes New China. Determination, exultation over the evidence they already had of their capacity to sacrifice for their country, almost a mystical poise in the face of danger and a crusading spirit, equal to that of the Japanese, in defense of their liberties and national integrity. They won our admiration and sympathy.

But we left Hongkong with some humiliating thoughts about the tragedy of it all—this breakdown of civilization that permits millions of innocent people in both nations to be forced to such sacrifices for no good reason, all equally sincere in their crusading spirit! Having known and loved many on both sides I feel that the present situation is as tragic as is a civil war with blood brothers fighting on opposite sides.

We found our Filipino "little brother" stepping out among the nations with justifiable pride, with laudable ambitions and with varying degrees of confidence.

But there are *two* flies in his ointment—fear of the sea-faring power to the north and fear of economic bogies from his big brother to the east. While we were there President Quezon sent up his trial balloon on "dominion status."

Passing from Cambodia, that land of mystery so well monumented in the amazing ruins of Angkor, into Siam at the jungle frontier town of Aranya, we were struck with the efficiency, intelligence and spirit of the young Siamese officials at the border control and on the government railways that start there.

It was an impression that deepened as we spent five wonderful days in Bangkok for here is the Buddhist David of the East, this young Siam that is doing a good job at running his own affairs! They show it in education, social reforms, religion and in their determination to maintain their national independence.

Comparing these attractive young Asiatics with the millions that we have seen in other parts, we wondered what "independence" does to a people!

When I first visited India, six years ago, I recorded in my notebook the title, "Gentle India." I am still keeping that title but with quite different connotations!

We were there during the sessions of the All India Congress which was debating the question of coöperation with the Imperial Government. It is to the credit of wise leaders on both sides that they are coöperating in all provinces where the nationalist party have a clear majority. The Viceroy is sympathetically standing by with every indication of genuine desire to see the experiment in self-government succeed.

To the superficial observer such as I, there seemed to be a distinct gain in the quality of the leadership of the nationalists. There is more

[*Continued on page 365*]

We cull from a circular letter sent out in May by Mr. Phelps to his many friends. It follows a six months' world tour under the Bureau of University Travel.

Mr. Phelps led a party of eleven—"a delightful group, intelligent, congenial and cooperative, with whom it was a privilege and a pleasure to travel."

They visited 88 chief cities in 15 countries. Their programs offered more than 400 events on shore. They spent 90 days on 13 ships sailing under 6 different flags—and had no casualties.

Many of our readers will remember Mr. Phelps as a Y.M.C.A. leader in Japan for over thirty years. He is a trained observer.

Shared!

By Robert E. Chandler

Old Thomas à Kempis spoke a "Prayer for the Proud." A robust American Fosdick put it in the framework of his meditations, which have gone all over the world. A young Chinese translated them.

And an unschooled Chinese villager, a sturdy farmer of twenty-five years, chose the prayer and used it with his group of friends, for early morning worship. Sharing through the centuries, in vital relays! The communion of saints!

Shared worship! Christian pageantry in a Christian church. A building shared, for the people built and made it beautiful—"a place of worship for all nations." Music, shared. Dignity and reverence. Voices of ancient prophets, speaking words of courage and comfort. Fresh voices of young Chinese disciples, speaking high purpose for today. Moments of deep silence and awe. In such an atmosphere, growth.

Shared activity, in the experience of one missionary in China. In several working groups. Specific situations, specific tasks. Traveling and working; shared study; bafflement; long hours of Bible study; shared life. Sometimes for a few days, sometimes over months and years. And when partners share like this, differences melt away. Separations of race, of education, of age and sex, even of belief—these but enrich the group life. Each one has something to give. Shared work—not done in vain.

Sharing is near the heart of the enterprise of missions. Sharing is in the motive; it is in the fruit, and it is almost the whole of the reward. Sharing is giving, freely; sharing is receiving, appreciatively; sharing is also holding or possessing, with enjoyment. It is no cold formal thing, as "coöperation" may be. And it is necessarily mutual. Giver and receiver are both there. No one can "share" with himself alone.

Things given and things received may be equal, or unequal—it matters not to sharers. Each gives something—his best—at the point they come near together. A spiritual contact is made. A spark passes. An emotion is shared, if only for one fleeting moment. Sometimes, with the emotion, there is a leap of intellectual achievement, shared; sometimes there is a forward thrust of will, shared. The moments of sharing lead to continued activity, in some degree shared. People study and search, they plan and work, together. People also share in play. They share in worship.

With the passage of the years, in corporate Christian living, there are higher reaches of sharing. Responsibility is shared. And leaders grow up.

Has the missionary recruit something that is worth sharing? Has he something that is needed, at the specific point where he is to work. Is he *able* to share?—the greatest question. It tests spiritual, mental, even physical qualifications; attitudes and temperament—the whole character and personality of a man. "By what authority dost thou teach?" He must have an inner something that wins respect; a treasure which he is able and eager to share.

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We have spoken of sharing as a joyous experience, and it is! But in life, suffering is to be met and shared; and pain and agony. Sometimes danger and dismay, and disaster.

Is such sharing wanted, by the "younger Christians"?

"Whatever happens to our institutions and programs of work we still stand in need of your best contribution, which is the sharing with us of your deepest personal experience of God through Christ."

Thus spoke the Chinese Church, in 1927, in the stress of persecution, to the churches of Europe and America.

"Covet fellowship, service, able-bodied missionaries sharing crisis. Deprecate government, societies, pressing evacuation, endangering Christian cause."

Thus speaks a similar Chinese Christian group today, in a time of even greater devastation.

"Sharing the crisis"! Are we able to do it? Have we the intellectual and spiritual energy? Do we *care* enough?

Impressions in Brief [*Concluded from page 364*]

realism mixed with their ideology; more affirmation with their visions and hopes. Their former non-resistance to strong arm tactics by legal authority has developed into a more effective and promising political strong arm policy of their own.

There has developed a new dynamic but strange to say the problem seems to be to choose between motivating dynamics! The traditional negation of Hinduism does not suffice. Shall it be the more positive Moslem, Christian or Humanistic? All of these elements are in evidence, but who can tell whether they can be brought into teamwork for the common good?

It has been an inspiring and satisfying journey. I am now settling down to the "catching up" process with things domestic and interests politic.

Camera News

GOOD RAW MATERIAL

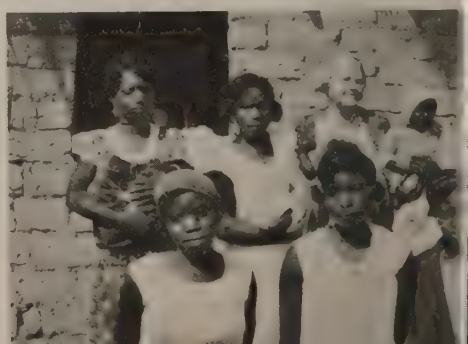
Principal Samuel J. Curtis of Mt. Silinda Institute, East Africa, sends us an interesting sample of a well-set-up native man by the side of an animal. (Not being good zoölogists we are afraid to hazard a guess as to the beast's identity!) Christianity could do a lot with a sturdy, cheerful individual like this.

FACES TOWARD THE LIGHT

An out-station gathering near Bailundo, West Africa, photographed by Rev. Daniel A. Hastings. You couldn't crowd in many more. Very few of these who become Christians ever revert to their past life, says Mr. Hastings. Of the first 13 who entered the church 50 years ago four are still living and strong members.

FIRST TIME A DOCTOR EVER CAME!

At Lomanda, near Bailundo, West Africa, Dr. H. Veazie Markham was the first doctor to visit the village. Miss Mary Thomas, R.N., accompanied him. When Miss Marjorie Millar and Miss Una J. Minto spent 10 days there they were the first white women to come. This was a Means School Extension school and daily attendance was over 100. Major and Mrs. Swaddling came and showed stereopticon pictures of the Life of Christ. Here they are with Miss Mary Thomas on extreme left. In the picture on the lower right you see much loved Teacher Una J. Minto of Means School, Dondi, West Africa, and six former Bailundo compound girls. All but one, says Miss Minto, are graduates of Means School and two in the front row are now teachers. We think you can locate Miss Minto without any help.



By Dorothy P. Cushing

SOME OF INDIA'S 6,000,000 NEW VOTERS

Co-eds at American College, Madura, India, rest a bit on the chapel steps after choir rehearsal. Mrs. Mildred W. Hess, now on furlough, rejoices in her work with such young women, who are fast learning the meaning of "patriotism." A group of Indian educators, cognizant of the dangers of excessive nationalism recently said: "It is the duty of all our Christian schools in India to teach the boys and girls as much about other countries and peoples as we can possibly squeeze into the curriculum . . . for no one can be a really good constructive nationalist until he is a good internationalist."

THE DOCTOR PHOTOGRAPHS WELL!

Vaccination time at Willis F. Pierce Memorial Hospital at Mt. Silinda, East Africa, and apparently as much enjoyed there by the youngsters as in other lands. The "man in white," intent on the job, is Dr. Willis H. Willis, head of the hospital, which has been a pioneer in training native nurses in that area. It is the only medical center for hundreds of thousands of Ndaus and also serves the white settlers in that section.

KINDERGARTEN AFRICAN

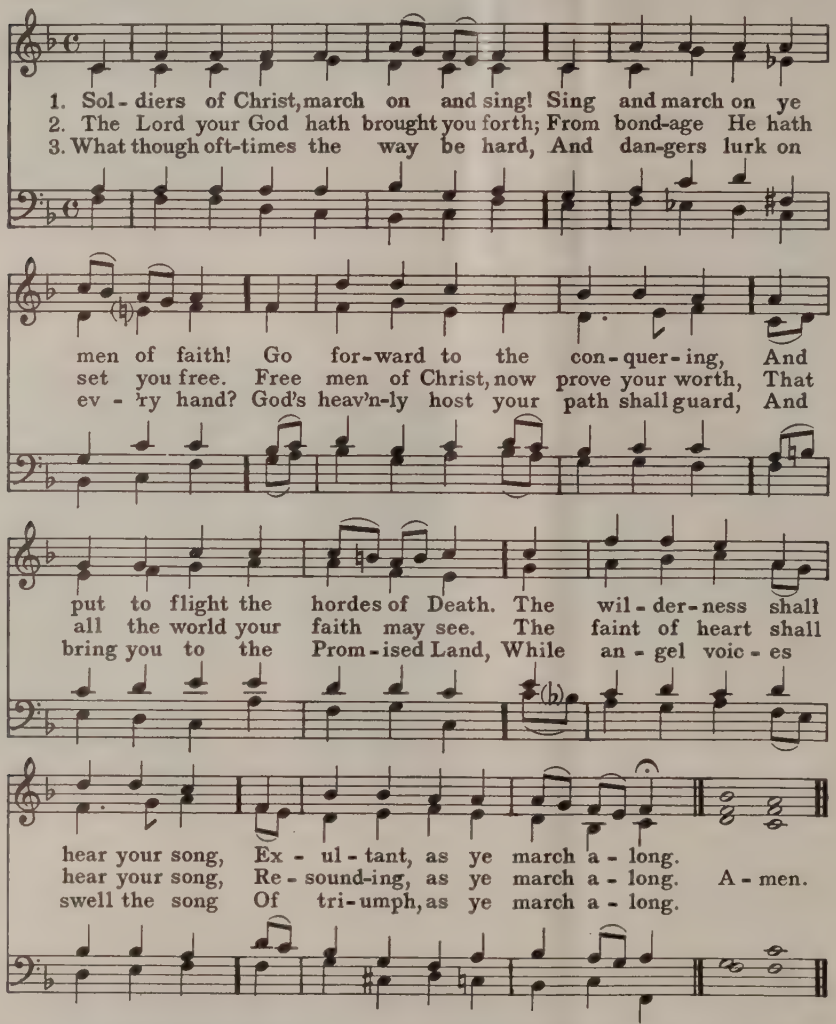
It is a new thing for many African youngsters to learn how to play. Mrs. Duane V. Waln is interested in kindergarten work as well as special activities among women and girls. Here is a kindergarten near Chilesso, West Africa.

Soldiers of Christ, March on and Sing!

Tune: Andover Newton

Dwight J. Bradley, 1938

Melody by Dwight J. Bradley, 1938
Harmonized by Earl Chamberlain


1. Sol - diers of Christ, march on and sing! Sing and march on ye
2. The Lord your God hath brought you forth; From bond-age He hath
3. What though oft-times the way be hard, And dan-gers lurk on
men of faith! Go for-ward to the con-quer-ing, And
set you free. Free men of Christ, now prove your worth, That
ev - 'ry hand? God's heav'n-ly host your path shall guard, And
put to flight the hordes of Death. The wil - der-ness shall
all the world your faith may see. The faint of heart shall
bring you to the Prom-ised Land, While an - gel voic - es
hear your song, Ex - ul - tant, as ye march a - long.
hear your song, Re - sound-ing, as ye march a - long. A - men.
swell the song Of tri-umph, as ye march a - long.

4. Be not affrighted on the way!
The Lord Himself shall be your light.
A sign of hope leads on by day,
A torch of faith shines through the night!
With cheerful courage raise the song,
Undaunted as ye march along.

5. The day shall dawn, Oh, never fear!
When ye shall see the Land ye love.
God's City rises, plain and clear,
Your earthly battle ground above:
And from that City comes a song,
Of welcome, as ye march along.

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"Fifty years ago Ernest Warburton Shurtleff of the Class of 1888 in Andover Theological Seminary, wrote the famous hymn, "Lead On, O King Eternal." To commemorate the writing of that great hymn and to honor the class of Shurtleff, a hymn contest was conducted by the Andover Alumni Association among the students, with the result that Harry W. Birch, a senior, won the first prize, and J. Kenneth Clinton, a junior, won the second prize. The important thing is that the alumni and faculty members were encouraged to write not for the contest, but as a tribute to the memory of Shurtleff. Over thirty hymns came in from the alumni and faculty, from such distinguished men as Allen Eastman Cross, John Wright Buckham, Amos N. Wilder, and Dwight J. Bradley. Dr. Bradley's hymn was considered top rank by several judges, particularly since he wrote the music as well. We here at the School greatly appreciate his designating the tune as Andover Newton."

Vaughan Dabney

Personnel of the Boards

The New Moderator

FEW men have loved our churches more deeply or served them more effectively than Oscar E. Maurer. On the basis of committee meetings attended and reports rendered no one is better entitled to the highest honor which our churches can give than he. Although his election as moderator was primarily a tribute of honor to a man, it was also a fitting recognition of work well done.

Oscar Maurer grew up in the faith. In 1903 he graduated *magna cum laude* from Beloit College, of which his brother is now president. Three years later he received the degree of Bachelor of Divinity from Yale *cum laude*. After a brief pastorate at Great Barrington, Massachusetts, he was called to the Center Church of New Haven in 1909, where he is approaching the thirtieth anniversary of his coming.

But the pastor of the First Church of New Haven has been more than a parish minister or even a community leader. In 1914 he became a member of the Executive Committee of The American Missionary Association, where he continued until 1938. During the twenty-four years of his service he made many journeys to the Southland. Although the eight year rule adopted by the National Council has terminated his direct relationship to the Board of Home Missions he continues to serve as the chairman of the board of trustees of Talladega College.

In 1915 Oscar Maurer became the recording secretary of the American Board. Through the years his smiling face at the recording angel's desk has been one of the bright spots of its annual meetings. As the Board has no statute of limitations on such voluntary service, it is hoped that he will continue to grace its gatherings for decades yet to be.

Dr. Oscar Maurer

When it comes to sitting through committee meetings with a clear head and a sweet spirit Oscar Maurer has few equals. Survey committees, appraisal committees, strategy committees—he takes them all in his stride. He has whittled away at many a budget. Hardly anyone is better acquainted with the ins and outs of our organizations than he.

Oscar Maurer is vastly more than a good committee man. He is a statesman as well as a budget balancer. He can see visions as well as work on details. But it is particularly appropriate that it should be set down in the pages of the HERALD that here is a leader who has not shirked the drudgery of our denominational life. Oscar Maurer has been faithful over little as well as lord over much.

Dwight J. Bradley

DWIGHT J. BRADLEY succeeds Hubert Herring as director of the Council for Social Action.

This change in official leadership does not involve either the resignation or the retirement of Hubert Herring. Under the new order he will represent the Council in the field of international relations on a part-time basis but will be relieved of administrative duties in order to allow him more time for writing, the rôle for which many of his friends believe that he was really born.

A wide variety of experiences has qualified Dwight Bradley for his new responsibilities. The first of these was "living with father." Few men among us are more beloved than Dan Bradley, who has the distinction of never having bored a congregation. At the time of the Columbus Council of 1917 he was dubbed "the denominational administerer of seidlitz powders." Dwight has inherited his father's brilliance of mind and lovableness of heart—although he does not share the paternal conviction that God is a Republican!

It is with interpreting the work of the Council that Dwight Bradley will largely concern himself. He expects to spend much of his time meeting with churchmen all over the country, and will steep himself in the problems of our varied American life.

In his address to the General Council at Beloit he laid constant stress upon the *redemptive* task of the Church. This characterizes his whole approach to the social action task and indicates his deep rootage in the Church tradition. Concerned as he is that specific programs be developed by the churches, he is

nevertheless insistent that social action—as a Christian responsibility—finds its origin in the will of God and its goal in the redemption of men.

Dwight Bradley was born in Yankton, South Dakota, and followed the fortunes of the family to Grand Rapids, Michigan, to Grinnell, Iowa, and to Cleveland, Ohio. His formal education took him to Oberlin, Western Reserve, Rollins, and the Pacific School of Religion.

He began his ministry as assistant pastor of the Plymouth Church of Oakland, California, in which state he also found his wife. In 1915 he returned to Cleveland, where for two years he was minister of the Highland Church. The next three years he spent in El Paso, Texas.

The decade 1920–1930 found him in Webster Groves, Missouri, preaching with increasing power and great freedom of utterance. According to a member of his church he "changed his coat theologically" at least three times during these ten years. This story only bears added witness to his searching mind and to his alertness to trends in Church life. It was during his ministry in this St. Louis suburb that he carried forward with developing interest a program of worship which afforded the experience out of which has grown his numerous writings in the devotional life. His preaching was prophetic, and has strongly influenced many business men. It was here that he published his first book. Under his leadership a religious education building, notable for its beauty and utility, was erected. Then he went to Boston.

From 1930 to 1934 he was pastor of the First Church in Newton, Massachusetts, ancient, suburban, fashionable. With characteristic shift of interest to meet a developing need, he resigned his pastorate after four years and took over the responsibilities of churchmanship in Union Church, Boston, a church many of whose members are on WPA, where blighted neighborhoods and low living standards face the pastor with direct experience in the social problem. It was during these years in Boston that Andover-Newton Theological School invited him to become first an associate professor of worship and later professor of Social Ethics.

Rev. Dwight Bradley

Dwight Bradley brings to his new position a mystical religious nature, a brilliant and inquisitive mind, a warm concern for the fullness of all men's life, a universally accepted friendly personality. Adaptable to all new experience, he remains stable and sure about his central faith and about the Church's fundamental obligation to preach and teach the love and the redemptive power of God.

A preacher of social salvation, he emphasizes the need of personal commitment to Christ. He speaks in theological terms, often abstract, but what gives his religion an earthy quality is his open sincerity of heart and his concern for persons. He is a man of courage. He never hesitates to speak the truth as he sees it, and what is more, he follows the lead of his conscience.

Dwight Bradley trusts men. He encourages debate and discussion. He believes in the democratic process. In all this there is assurance about him. Under his leadership the Council for Social Action will make an increasing appeal to both laymen and ministers.

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Dr. Leonard Wilbur

THE people of First Church, San Francisco and its pastor, Rev. Jason Noble Pierce, are rejoicing over the arrival on furlough of Dr. and Mrs. Leonard Wilbur after the first term of service in the North China Mission. They are very proud of their fellow church members' record of service—and well they may be.

The report of the Taiku Hospital of which Dr. Wilbur is superintendent shows for the year 1937 increase in work done over the previous year, although the budget had been reduced and the foreign staff diminished from five to two—Isabel Hemingway, R.N., being the other foreign member.

"It is primarily due to the splendid spirit of the staff that it was possible to make such a fine showing this year in spite of highly unsettled conditions. Accepting salary cuts when there should have been increases, each one accepted not only his individual responsibility, but did his level best to help in the adjustments that were necessary . . . strenuous efforts have been made to keep the work on the highest plane possible under the circumstances . . . no new fields have been entered during the year, but a good deal of time was devoted to the attempt to educate people better to understand their diseases and their treatment and prevention. Two nurses trained in public health continued their work through the first half of the year, after which disturbed conditions made it impossible. . . . The present hostilities could not but have

a profound effect on the hospital and its work. From the beginning the supply of drugs and equipment for which we depend on the coast was entirely cut off. Thanks to liberal pre-war purchases, the coöperation of friends who brought in some things at great personal inconvenience, and the strictest economy, we have been able to continue. . . . What the next year holds in store remains to be seen. . . . We know there will be need for our work, perhaps more than ever before, the people will be poorer than ever before, and we only hope that we will have the strength and the means to help in their great need."

Both of the Wilburs were born in Los Angeles—his father was Judge Curtis Dwight Wilbur, formerly Secretary of the Navy—; they were classmates at Stanford University; Miss Jean Spaulding then took her Master's degree there and became research assistant to the professor of pharmacology, and Dr. Wilbur received his M.D. at the Stanford Medical School; he served his internship at the Hospital University of Pennsylvania. They were married and were sent to China in 1933 and were located at first in Fenchow.

Rev. and Mrs. Carl Dille

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Carl R. Dille

Rev. and Mrs. Carl Russell Dille have been appointed by the American Board to rural-evangelistic work in the West Central Africa Mission. Mr. Dille of West Liberty, Ohio, has been preparing himself for such service since he was graduated in 1928 from Defiance College where he took the Arts-Agricultural Course and a B.A. From the Ohio State University College of Agriculture he took a B.S. and has done work toward a Master's degree in agriculture. At Yale Divinity School he majored in Missions and Rural Church Work. He worked his way through high school, college and seminary in various ways; was pastor of small rural churches for two years during his college course and pastor of a city church for two years while in the seminary; and was recreational director for a large city church for one year. As the American Board was not in a position to send him out in 1933, he took a rural church in the Everett Larger Parish in Pennsylvania, later moving to Le-Raysville in the same state. Lois Lawson married him in his senior year in the seminary. She had taken a B.A. degree from Defiance College, majoring in Home Economics, and had taught this subject for two years before her marriage. She has done volunteer work in the State Health Department Laboratory in Michigan; has worked in a Settlement House in the foreign section of New Haven, taught Sunday School classes, directed a choir, in other ways has done her full share as wife of a pastor in small-town churches, besides her home duties. They have a four-year-old daughter and two-year-old son: Nancy Patricia and Thomas Minton.

Rev. and Mrs. Dille were commissioned for service at the Beloit meeting, June 16. Rev. Gladwyn Childs, representing the African churches and missionaries, gave the welcome to the field; Dr. Douglas Horton, representing the churches at home, gave the Godspeed from the General Council; Dr. Wilson P. Minton gave the Godspeed from Home Friends; and Donna Lu Hill, a little girl of Beloit, gave the Godspeed from the Children, presenting a bouquet of flowers. Secretary Mabel Emerson of the American Board presented the commissions, and President Rockwell Harmon Potter offered the Prayer of Consecration, the service ending with a Benediction in song.

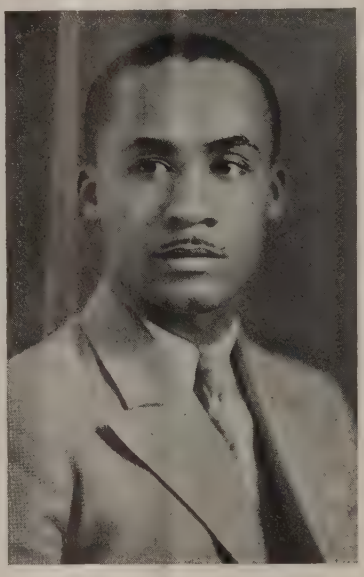
Why Ballard?

WHEN Superintendent Rollins of New York visited Macon, Georgia, last winter he visited Ballard Normal School, and then asked, "Why does The American Missionary Association continue to operate a private high school for Negroes in such a flourishing city?"

I asked the same question when I visited Macon for the first time eighteen years ago. The reason for conducting such schools is not to be found on the surface. Deep down lies the importation of slaves for over two hundred years, an aristocracy built on slave labor, the Civil War, the Reconstruction Period, a determination to keep the Negro "in his place," a dual system of education and everything else "dual" except allowing Negroes to spend their money in the same stores with white people. These things have built up the tradition, protected by impregnable customs, that America is a white man's world. What the Negro gets he gets by the white man's concessions.

Two Negroes were overheard discussing the race question in the South. They were enumerating what the white man has and the Negro has not. It was a long list. Finally one of the men summed up the whole situation by saying, "White people have everything." "Yes," said the other man, "they have everything save the grace of God, and some of thems got that too."

So it is. The reasons lie beneath the surface. One cannot find them on his first visit to a southern town. Unless he mingles with the Negroes, crawls into their skin as it were, he never will find them. Opening doors of opportunity for Negroes in America is still a missionary task. The phenomenal development of their public schools in the South during the past twenty-five years is not an indigenous movement. It represents little awakening or qualms of conscience on the part of the rank and file of the white people. Great souls and minds like those of Dr. James Hardy Dillard, few and far between, saw the light and devoted themselves to the cause of Negro education. But Dr. Dillard's experience and that of the fine but



James Allen Colston

small group which followed in his train was nourished by the spirit and gifts of northern philanthropists. It was the Slater and Jeans Funds, the General Education Board and the Rosenwald Fund which furnished the incentive and generously paid the bills. Had it not been for these funds the education of Negroes in the South today would still be very much as it was in the eighteen nineties.

All of this and more one needs to know and keep in mind if he would answer aright Superintendent Rollins' question. Ballard Normal School was begun almost before the smoke of battle had passed away. For years it was practically the only chance a Negro had in Macon to get any "schooling." Its first buildings stood in the heart of the city. In time they gave way to new buildings on a site just outside the city limits. To this day unpaved streets lead to that site through ravines that remind one of the Grand Canyon during torrential rains. It is still the only accredited four-year high school in Macon for Negroes. Meanwhile the primary schools have improved, "principaled" and taught by not a few Ballard graduates.

The time is approaching, however, in this slow but sure evolution when Ballard may become the means of securing for the Negro youth of Macon a firstclass, fully accredited free public high school. It will take time, patience and strategy but it can be done—in due time. Ballard graduates and the parents of Ballard students must first believe this. The superintendent of public schools must want it. The Board of Education must stand for it. Public sentiment will have to support it. This takes time. It requires coöperation. It awaits leadership.

James Allen Colston, who becomes Director of Ballard Normal School this fall, understands what we are saying. He understands as only one who has been a victim of segregation can understand. He has the courage and wisdom and grace to proceed firmly, intelligently and tactfully.

Mr. Colston was born in Florida. His primary and secondary education was had in the public schools of Orlando. He earned his way through Morehouse College in Atlanta by doing everything from mowing the lawn to serving dinner in a Congregational home. He belonged to the fifty out of four hundred students people knew about and talked about. His academic record is high. His character rating is higher. He wanted to be a physician so he specialized in biology. His biology teacher said, "Colston was my best student and

he would have made an excellent physician, but a medical education is financially prohibitive for most Negro young men."

After graduating, "with honors," Mr. Colston went back to Florida where he has been principal of the high school at DeLand for the past five years. Meanwhile he acquired a Master of Arts Degree in Education from Atlanta University and a lovely wife from Talladega College. His wife has been teaching English in the Bethune-Cookman College not far from DeLand. Aside from his regular school duties Mr. Colston has been Program Director of the State Teachers' Association, President of the District Teachers' Association, President of the Teachers' Credit Union, Chairman of the County Tuberculosis Association and Vice-President of the County Teachers' Association.

We have asked Superintendent Rollins to call on Mr. Colston the next time he goes to Macon and put his question straight to him.

FRED BROWNLEE

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Olive Hoyt

MISS OLIVE S. HOYT arrived in June on furlough from her work as Principal of the girls' high school in Matsuyama, Japan which, since Dr. Willis F. Pierce's gift in 1936 of $25,000 for the new main building, completed in December, has been called the Orlinda Childs Pierce Memorial School.

The school, founded in the city in 1886 by Japanese Christians, was removed in 1920 under Miss Hoyt's supervision to a plateau on the side of a hill crowned by an old daimyo castle, hence called Castle Hill. The location was once the home of a retainer to the daimyo and the school was housed in the low rambling white plaster buildings of what had been a Red Cross hospital. For awhile the school possessed but two buildings, one for classes and one dormitory; and then dormitory life was given up so the building could be used for classes, until the New York Branch of the Woman's Board of Missions as its Jubilee gift raised the funds for two dormitories; ten years ago the gymnasium was built; the Household Science Building was dedicated in 1931. The school looks down upon the city, with the mountains of the island of Shikoku beyond.

This past year there have been 297 girl students, and, with all the raising of educational standards in the school, Miss Hoyt has never lost sight of its Christian purpose. Recently a mother said to her: "It is a very great thing to be able to so teach a young girl that when she comes to face the great fact of death, she can go into the beyond with such faith and courage as my daughter had. This is what your school did for my daughter and I am very, very grateful to you."

Miss Hoyt was born in Augusta, Maine. Her father published the first series of Sunday-School lesson quarterlies, and also published the *Sunday School Times*. Olive Hoyt became interested in missions while she was in high school when a Mission Band was started and she became a student Volunteer in Mount Holyoke College. After graduation she taught for three years in the college. In 1902 she was appointed to Japan and taught in Kobe College. In 1913 she was asked to take charge of the Matsuyama school during the absence of the principal, Miss Cornelia Judson, seven years later becoming principal on Miss Judson's retirement. In 1929 her Alma Mater bestowed on her the degree of Litt.D. Miss Katharine Merrill, also a Mount Holyoke alumna, carries on during her absence.

Alice Cary

ALICE ELIZABETH CARY, arriving July 13 for her furlough, is half of the team that opened in 1925 and has carried on since then, a neighborhood house in a location that perhaps needed neighborliness more than any other in the civilized world. It has the highest death rate for babies in the world, at least among nations taking statistics. The section is full of factory laborers, day laborers, small shopkeepers, clerks: people who cannot earn enough to give their families enough or the right kind of food, or medical attention, or any amusement. For Osaka, the sixth largest city in the world is a densely populated, an industrial city. So a children's clinic was started in the Neighborhood House, a Christian Japanese physician giving his services. Playgrounds were opened: for little children and for older youth. A kindergarten was started and classes for the young people who worked all day, and for mothers. There were decent movies, and a reading room and a number of clubs for different ages, and although the founders did not intend to *preach* until the people *wanted* to hear about their religion, the center had not been open long when a group of young people came to them with Bibles and said: "We understand that this is your book; won't you explain it to us?" Never is such a center more needed than now, as the people it ministers to are of the class that suffer the most during any war, yet are the most helpless to prevent or hinder.

Alice Cary, the daughter of Rev. and Mrs. Otis Cary, for forty-two years missionaries in Japan, had nevertheless felt no call to regular mission work until, after her graduation from Wellesley College, she substituted for two years in mission schools in Kobe and Kyoto and was in close fellowship with students and their problems and needs. Then she applied for appointment under

the Woman's Board of Missions and went out in 1917. But in 1918, obeying an emergency call, she served for nine months under the Red Cross in Siberia.

Rev. Frank Cary of Japan is her brother and so is George E. Cary of Bradford, Mass., member of the Prudential Committee of the American Board.

The Board is asking her to serve during her furlough as Acting Secretary for Japan, to take the place of Leeds Gulick.

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Esther Peck

ESTHER NOBLE PECK has been appointed by the American Board as a teacher of mathematics, science, and English in the Girls' Department of Anatolia College in Thessaloniki, Greece for a term of two years. Her home is in Grinnell, Iowa; her father is Professor of History in Grinnell College, from which the daughter took her B.A. degree in 1936. She then took a course in Medical Art at Johns Hopkins Medical School and this year is doing medical art and photography at the Northwestern and Illinois Medical Schools. Early influences appear in her life as in lives of many of our missionaries, for she at ten years of age had her first desire to teach in mission schools aroused by a Sunday-school teacher who interested her in Africa.

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John Pearson

JOHN RAYMOND PEARSON of Providence, Rhode Island, has been appointed by the American Board as instructor for three years in the Trade School at Talas, Turkey. He was graduated from Brown University in 1933, and received in 1935 a Bachelor of Science degree from the Rhode Island State College in which he took the Mechanical Engineering course. During his college courses he was employed evenings, week-ends and summers in automobile servicing, and for the past three years has been employed with Brown and Sharpe and the New England Butt Company of Providence. He sailed from New York on June 7.

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Clarence Neff

REV. AND MRS. CLARENCE ALVIN NEFF, with their three very small sons, are in the United States on furlough from their work in Guadalajara, Mexico.

Mr. Neff has been in Mexico over ten years, at first in educational work, of late years taking on the multiple duties the sole missionary in a station must assume. He has had experience in teaching in widely varying fields, for midway his course in Wooster University (he is an Ohio man) he taught two years in Hawaii in the Hilo Boarding School; after graduation he taught two years in a government school in Niigata, Japan. Then he entered Union Theological Seminary in New York, graduating in 1913 and receiving at the same time his Master's degree at Columbia University. Next, he went under appointment by the American Board to Foochow, China, where he taught history and sociology in Fukien Christian University, a union institution, and in Foochow College, which has the status of a junior college. He was acting-president of the latter for a year, and for the same length of time of the university. He took one year's leave of absence to teach in the University of the Philippines. A man without a family is a great convenience to a mission board, as he can be transferred without undue qualms to a new front where the need seems greater for the moment than at the old. So Mr. Neff was transferred in 1927 to Mexico. He changed his bachelor status four years later, however, marrying Priscilla Holton who had been a term worker in Foochow 1923–1926, teaching in the Wenshan Girls' School, then serving for a year in America as Field Worker for Students under the Board. She published that year a collection of stories about Chinese children, called *The Spirit of the Street*. She is a Mt. Holyoke College alumna; Dr. Horace Holton, pastor of the Porter Congregational Church of Brockton, Massachusetts and a member of the Prudential Committee of the American Board, is her uncle.

The Neff home has been a center of Christian inspiration in Mexico's troubled times. Both have entered whole-heartedly into the joys and sorrows and problems of the people around them and Mr. Neff's Forum and his Summer School have been original projects that have had great influence.

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Honors

DR. WILLIAM W. PEET AND PRESIDENT EMERITUS CALEB F. GATES have received the gold medal badge of membership in the National Institute of Social Sciences, a society which performs for America what the Legion of Honor does for France and Knighthood does for Great Britain. Dr. Peet was treasurer and business agent in Turkey of the American Board, 1881–1925. In this capacity he handled millions of dollars of relief funds during the massacres of the nineties and after the Great War, and had more influence with the government than most ambassadors. He received the LL.D. degree from Grinnell College in 1917 and from the University of Vermont in 1926. Dr. Gates was president of Euphrates College in Harpoot, Turkey in the nineties and later became president of Robert College.

Mrs. Hugh Hubbard

MABEL ELLIS HUBBARD, in this country, although her husband is in China, received on May 31 her M.A. in Religious Education from the Oberlin Graduate School of Theology. Her thesis concerned the work in Fan Village, China.

"It was good for me to get the new ideas of religious education and weave them into my own experience. When I go back I will have more to give to our people." Mrs. Hubbard's experience in China dates from 1907. She is an alumna of Doane College.

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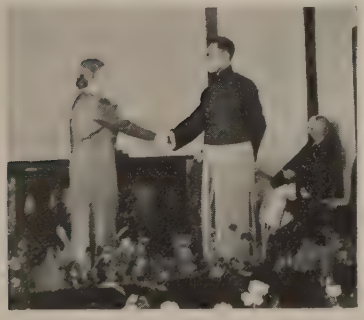

Rev. Wei Chen-yu extending the right hand of fellowship to Rev. Carolyn T. Sewall; Dr. C. A. Stanley at right

Carolyn Sewall

MISS CAROLYN T. SEWALL was ordained to the ministry for continuing service in the Tientsin Association on May 15 in the Kang Wei Lu Church, Tientsin, China, after the Tunghsien Council Meeting. It was a notable occasion. She went out as the "Children's Missionary" from New England twenty-five years ago; has been a friend to children and old people and young folks, women and men, in the city and in all the country villages, for all this time. Here is tribute to the esteem and affection in which she is held.

Robert Kennedy

ROBERT MCCURDY KENNEDY, M.D. and Mrs. Kennedy have recently been appointed by the American Board to the Ceylon Mission where Dr. Kennedy will serve in connection with the two hospitals in Ceylon—the one at Inuvil and the one at Manepay. He will first spend some time in either England or Scotland to acquire a license for practising in British territory.

He became interested in medical missionary service through a childhood spent in Calcutta and Kodaikanal. His father returned from Y.M.C.A. service in India to become pastor at Urbana, Illinois, and the son, after graduating from Carleton College in 1931, took the Pre-Medical Course at the University of Illinois, took his Bachelor of Medicine degree from the Northwestern University Medical School last year (he was Medical Chairman of the Chicago Student Volunteer Movement of Chicago while at the university and President of the leading undergraduate Medical School fraternity), and after a year's interneship in the Receiving Hospital, Detroit, was given his Doctor's degree in June.

Mrs. Kennedy, who was Margaret Lowe of Algonquin, Illinois, has had four years of experience in teaching in a rural school and a year of Social Science work in a private school. She attended Beloit College, and took her Bachelor of Science degree from the University of Illinois in 1933. The Kennedys were married on September 11, 1936; they have a son, Robert, who will be a year old next October.

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Dr. Curr

DR. ISABELLA CURR of Inuvil, Ceylon, who retires this year, has had conferred on her the honor title O.B.E. (Officer of the British Empire).

Miss Lyman

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Evelyn Lyman

EVELYN MAY LYMAN of East Longmeadow, Massachusetts has received appointment from the American Board to the East Africa Mission, where she is to be teacher of Home Economics in Mt. Silinda Institute. She took that course in the Massachusetts State College from which she received her B.S. degree in 1931. At Cornell University Summer School in 1936 she took courses in Rural Community Organization. From 1931–1936 she was Director of the Y.W.C.A. Homemaking Center, Pawtucket and Central Falls, Rhode Island, doing a remarkable piece of work in organizing a new home economics department. Since January, 1937 she has been Home Demonstration Agent, Kennebec County, Maine. She has been active in religious work as superintendent of primary department of the church school, president of Christian Endeavor, president one year of Y.W.C.A. and chairman one year of its International Relations Committee. Such activities came naturally to one brought up in a family whose church life extended far beyond the Sunday morning services. Farm life perhaps prepared her

specially for her home economics interests. Delegate several times to the Northfield C. E. Conferences, she there signed the Student Volunteer declaration card.

On July 10, Miss Lyman was received into the membership of the Pawtucket Church she had long attended and worked for, and was commissioned, Miss Mabel Emerson presenting the commission and welcoming her to the field; Dr. Alden Clark preaching the sermon; Mr. Carlos F. Hunt giving the God-speed from the church. A unique luncheon followed, Mr. Lester Knapp, Toastmaster, the responses by Mr. Ainscough, Jean Bryant, Mrs. Fagan, Miss Sheldon, Mrs. Thelin (of China), Rev. Vernon Cooke, the pastor, and Miss Lyman herself.

Finney Markham

REV. R. FINNEY MARKHAM received in the spring the degree of Doctor of Philosophy from Teachers College, Columbia University. He took his Master's degree there in 1928. He has accepted the position of head of the Department of Education at Washburn College, Topeka, Kansas. Director of the American Board's Bithynia School after its removal from Bardezag to Istanbul in 1921, when that was closed he took over the direction of Aleppo College, being made Dean, and after President John Merrill left in 1935, Mr. Markham took over the presidency of the College and saw through to completion the task of uniting the American Board's work in this college with the secondary school work of the Presbyterians in Aleppo. It is now called the Evangelical College of Aleppo.

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Short Visits

OLIVE GREENE of the American Collegiate Institute of Izmir, Turkey, is here for a summer's stay with her family. She arrived in time for Commencement at her Alma Mater, Wellesley College—where she also taught for two years—and for its Alumnae College.

MARGARET DOW arrived July 13 for a visit to her family in Providence, Rhode Island, expecting to return to her work in Peiping, China, where she has served, first as an associate, then as a fully appointed member of the North China Mission, since 1929.

Retirements

Mrs. Martha A. Logan

FORTY years of teaching in the school where she herself received her education is the record of Mrs. Martha A. Logan of Macon, Georgia. She was appointed to the staff of Ballard Normal School in 1898 at a salary of a dollar a day. At first she taught in the second grade but was later promoted to the seventh and eighth, where she specialized in mathematics. A confidential report of twenty years ago describes her as a teacher with "practical, good common sense, and a sense of humor." During the four decades of her service Ballard Normal School moved from the center of the city to a sylvan setting on the edge of town, principals came and went, but Mrs. Logan continued on, respected, beloved, honored and enshrined in the hearts of forty graduating classes. She will continue to live in Macon and may be reached always by addressing her at Ballard Normal School.

Miss Abbie C. Chase

FOR fourteen years Miss Abbie C. Chase has served Lincoln Normal School at Marion, Alabama, faithfully and well. For years it had been her ambition to serve in the mission field. When she was relieved from the responsibility of caring for an invalid mother her only thought was to find a place to teach where she could serve underprivileged boys and girls. Graduated from the Normal School at Castine, Maine, with additional training at a school of cookery in Boston, Miss Chase was first appointed to Lincoln Normal School in 1924 as Preceptress and Matron.

Mrs. Thompson, the principal, soon realized that Miss Chase's real ambition lay in the field of teaching, so within the next few years she was transferred to the position of teacher of the seventh grade, which she held until her retirement at the close of school last spring. Miss Chase has been highly loved by students and community folk and her quiet, cheerful ways, her untiring efforts to help make Lincoln Normal the type of school which it should be, will be missed. Her friends are sure to get in touch with her if they will address her at Lincoln Normal School.

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Miss Mattie M. Marsh

MISS MARSH is a classicist who has been happy to spend most of her life in the deep South. She grew up in Ohio, graduated from Hiram College, and received her first appointment under The American Missionary Association in 1895 as a teacher of Latin and Greek. After serving at the Ballard Normal School in Macon, Georgia, and Avery Institute in Charleston, South Carolina, she was transferred to Talladega College in 1914 as high school instructor in Latin.

As a teacher Miss Marsh had a

thoroughly adequate knowledge of her subject and won the respect of her pupils by her stiff requirements combined with a number of ingenious ways of making them work. Even after forty-three years of teaching she has been reluctant to retire from the life which she loves. She writes: "There are many interests which bind me to Talladega —the high school pupils with whom I have worked for so long and the community which I love, together with the flowers and trees on the campus which I have loved all these years." Friends may always reach Miss Marsh by addressing her at Talladega College.

The New Officers of the Board of Home Missions

BECAUSE the president of the Board of Home Missions is also now a member of the board of directors and therefore subject to the rule limiting his period of service to eight years it became necessary for Edward Weeks Cross to retire at the Beloit meeting of the General Council from the position to which he had been elected at South Hadley. Although his term of service as president of the Board of Home Missions was only two years, much was achieved during this period. Thanks to his experience as a pastor in Montana and his membership on the Executive Committee of The American Missionary Association he brought to his office a wide knowledge of the work of the Board. Under his leadership the old "Home Boards" were brought together into the new Board of Home Missions.

Rev. Hugh Elmer Brown

The new president of the Board of Home Missions elected at Beloit is Hugh Elmer Brown, for the past twenty years pastor of the First Church of Evanston, Illinois, a congregation which has always been notable for its missionary interest and giving. Few men have more truly straddled the continent than Hugh Elmer Brown. He was born in the state of Washington, educated at Whitman College and Yale Divinity School. After five years divided between the two churches in Connecticut he reverted to the Pacific Northwest and spent five years more with the Pilgrim Church of Seattle. He moved to Evanston in 1918. There he built the church and parish house which have become known as "the winter capitol of Congregationalism" because for the past eight years they have been the scene of the Midwinter Meeting. For a number of years Hugh Elmer Brown was a member of the Executive Committee of The American Missionary Association. He is a genial soul with an instinct for epigrams. On a number of occasions he has effectively impersonated Uncle Sam. Because of his broad acquaintance with American life and his leadership in the mid-west it is most appropriate that Hugh Elmer Brown should be chosen as the president of the Board of Home Missions.

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Three new vice-presidents were also elected at Beloit:—

H. S. Hardcastle has been pastor of the Christian Temple in Norfolk, Virginia since 1933. This is the cathedral church of the former Christian fellowship. Prior to that he was pastor of the church in Suffolk, Virginia. "Hardy," as his friends call him, is an enthusiast for missions. He once said, "If somebody should give me a million dollars I would get myself all the new tennis balls I wanted, eat a lot of ice cream, and give the rest to missions."

Mrs. Charles E. Reidt is the wife of the pastor at Waltham, Massachusetts. During her eight years' residence in South Dakota she served as moderator of the state conference and was active in missionary promotion. In 1937 she was chairman of the committee of women state presidents.

George C. Vincent is pastor of our church in Upper Montclair, New Jersey, which has developed a

lively interest in the home mission parish at Evarts, Kentucky.

The new directors elected at Beloit were:

John Rothenberger, pastor of the German church at Scottsbluff, Nebraska, who represents the General Conference of German Churches.

Albert D. Stauffacher, pastor of the college church at Claremont, California since 1924.

Cleon Swarts, pastor of the church at Goshen, Indiana since 1934 and before that associated with Defiance College.

Charles S. Johnson, Director of the Department of Social Science at Fisk University in Nashville, Tennessee, since 1928. Commonly regarded as the leading Negro sociologist of the country.

Merrill F. Clarke has been pastor of the church at New Canaan, Connecticut since 1922.

Mrs. Loring G. Robbins lives at Pittsfield, Massachusetts.

Miss Helen Kenyon of Poughkeepsie, New York, is president of the board of trustees of Vassar College.

Thomas Brown is a physician of Burlington, Vermont.

Six new members of the Council for Social Action were elected at Beloit to serve until 1944. They are:

Boynton Merrill, pastor of the Second Church in Newton, Massachusetts, since 1927.

Mrs. Frederick W. Chamberlain of Three Oaks, Michigan.

Noble Strong Elderkin, pastor of the First Church of Akron, Ohio, who has also served churches in Duluth, Oak Park, Illinois, and Lawrence, Kansas.

David Cushman Coyle of Washington, D. C., a consulting engineer who has written on economic topics for many periodicals, of which *Harpers* magazine is the most conspicuous.

J. S. Prentice is professor of economics in Middlebury College, Vermont, and is well known in New England for his clear expositions of current problems.

The members of the Council for Social Action who retired at the Beloit meeting are: Willard D. Thorp, adviser to Dun and Bradstreet; Lucius R. Eastman of New York, chairman of Survey Associates; Theodore A. Greene, pastor of the First Church of New Britain, Connecticut; Stoddard Lane, pastor of Plymouth Church of Des Moines, Iowa; Truman O. Douglass, pastor of Pilgrim Church, St. Louis; and Mrs. John Beardsley of California.

Book Chat

THE MISSIONARY EDUCATION OF ADULTS, by John Leslie Lobingier. (**Missionary Education Movement;** cloth $1.00; paper, 60 cents.)

This is a basic book for all interested in missionary education of men and women. It is thoroughly practical. By that I mean that it takes account of the mental needs and attitudes of church members today, of the modern world in which we live, and also of the actual character of the Christian missions today. As a practical guide to materials and methods of teaching, it is about as complete as such a book could be. At the same time it provides bibliographies which will put group leaders in touch with all sorts of information and suggestion.

The book is written from the standpoint of people who have to deal with the resources of the ordinary church. It will enable ministers and chairmen of missionary committees to see the place of missionary education in the total life of the church, and to see the place of missions in its total program. Within a small space this very important matter is interestingly, creatively, and thoroughly treated.

HUGH VERNON WHITE

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RELIGION AND PUBLIC AFFAIRS, by Harris Franklin Rall. (**Macmillan,** $2.00.)

Though this is edited by Professor Rall, the contributors are Roger Baldwin, Heber Blankenhorn, Edgar Sheffield Brightman, George Albert Coe, Abraham Epstein, Samuel Guy Inman, and S. Radhakrishnan.

The immediate occasion of this volume is a double quarter-centennial to commemorate (1) the election of Dr. McConnell as Bishop of the Methodist Episcopal Church and (2) his length of service as President of the Methodist Federation for Social Service.

The first chapter serves as a general introduction. It brings forth an appreciation of the man, Francis John McConnell, an effort to interpret his position and evaluate his work, while at the same time showing how the themes discussed are illustrated in his own activities.

The general plan of the work includes two parts. The first half is taken up with specific social situations in which religion is interested, chosen from among those with which Bishop McConnell has been personally related.

The second half is more general in character. It is concerned with the principles and forces that under-

lie social thought and change and with the nature of the process.

The closing chapter (by Dr. Rall) deals with the hotly disputed question as to how social change is to be effected, and finds Christianity and democracy in essential agreement as to demand and method in this field.

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THE WASTED LAND, by Gerald W. Johnson. (**University of North Carolina Press,** $2.00.)

"Can the South, given time and immunity from earthquake, pestilence and invasion by armed enemies, regain a position relatively as important in the Union as the one it held between 1776 and 1860?"

This is the large question to which this little book of 110 pages addresses itself. For its facts it is based upon Howard W. Odum's monumental study, *The Southern Regions of the United States.*

The South is a land of waste, both through the erosion of its soil and the emigration of its sons and daughters. The impending downfall of King Cotton, at least so far as the Southeast is concerned, raises the question as to whether even the present meager basis of economic life can be maintained.

Mr. Johnson argues that the difficulties which the South confronts are not insurmountable. It is rich in latent wealth, and there are many indications that it may become a region of de-urbanized small industries.

The most immediate need is for the diversification of its crops and more intelligent methods of farming. Going deeper, Mr. Johnson pleads for the development of a first class university which can serve as a center for social research and as a means of intellectual stimulation. He also urges the need for thought and planning upon regional rather than state lines.

Because of its innumerable insights into Southern problems this book has been sent to the heads of all the American Missionary Association schools for study.

J. R. S.

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IT IS HARD TO BE A CHRISTIAN, by Samuel M. Zwemer, D.D. (**Marshall, Morgan and Scott,** London. Zondervan Publishing House, Grand Rapids, Michigan, Distributor, $1.40).

The editor of the *Moslem World* and professor of the History of Religion and Christian Missions at Princeton Seminary takes the title of his book from the opening line of Robert Browning's poem on Easter Day. His first chapter deals with the factors of the fight for character: heredity, environment, personality, regeneration. He describes the dawn of conscience in the Old Testament story. Then the searchlight of God: the light of His countenance, showing to us our secret, i.e., our unrecognized, sins. Two illustrations from the Bible are given of the influence of the subconscious on character. He writes of the spirit of the hireling; of the two who walked with God; of the "sons of Martha"; of Christ's scars as an irresistible call to discipleship and apostleship.

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TUAN HOOVER OF BORNEO, by Frank T. Cartwright. (**Abingdon Press,** $1.75.)

It is not easy in so small a space to do justice to this book, for it not only is the well written biography of a rugged Christian missionary who conquered almost unsurmountable difficulties, but it is an absorbing adventure as well.

James Matthews Hoover, whose busy, fruitful life is spread on these pages in words which glow with the inspiration of the biographer, might perhaps be termed properly the last of the pioneer missionaries, for it was only a brief period after the turn of this century that he was called to duty in the sweltering Equatorial lands of Malaya. Within two years thereafter, and with only a stout, devout heart and burning Christian zeal to fortify him, he was plunged into the task of shepherding the Christian Foochow Chinese who had been taken as immigrants to the stewing jungles of lonely but lovely Borneo.

He found them hungry, fearful, lonesome and terribly homesick. He came to them on a river that teemed with crocodiles and malaria. He at once sensed their needs, and found it was not only for spiritual, but for material things, too. So, for thirty years, he toiled with, for and amongst them; he lifted them from abject misery to the plane of self-respecting, God-fearing Christians; he created for them a neat and progressive little town which was all their own, and it had electricity, lights and an ice plant. He introduced other conveniences and made their rise in spiritual, moral and physical stature resemble something from which fairy tales are woven.

But it was not easy to do, and it was not without the sacrifice of the great, angular body and the mighty heart of Hoover that all of these things came to pass. He fought the obstacles of Dyak head-hunters, malaria, the terrifying heat, lack of money and the discouragement of the immigrants with a strength and determination that never failed, and because it did not fail he emerged the victor.

Here is the meat of adventure and the bitter tea of tragedy, and here are defeat, disaster and discouragement, but never despair. Tuan Hoover did not know the word, or if he did, he never voiced it. In his simple heart and noble mind he conceived that here was a need which only God and God's

work could fill. He never deviated from his determination to see that this need was filled. He died, too young even at 63, for such a man to die, but he lived to see most of the work he had planned and started reach a self-supporting basis, with its influence extending farther and farther in ever widening circles. His life is an inspiration and his achievements a monument that will endure throughout Christiandom.

The author, now on the Board of Foreign Missions of the Methodist Episcopal Church, won his bachelor's degree at Ohio Wesleyan University in Delaware, O., and two years ago received his D.D. For eleven years he was a missionary in Foochow, China, and some of the richest portions of his book are from his memories of personal contacts with Hoover.

He tells the story with an engaging freshness and ease. His book should, on strict merit, become a best seller, for it proves again that truth not only is stranger than fiction, but can be infinitely more thrilling.

MARSHALL R. HALL

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THE ELEMENTS OF COMPARATIVE THEOLOGY, by F. Harold Smith. (London, **Duckworth,** $1.75.)

I want to pass on to ministers and thoughtful laymen the good news of a compact, authoritative, and readable summary of the main differences in religious thought among the great world religions. In this little book of only 236 pages Dr. Smith has given in systematic form the essential teachings of the great religions under the following headings, each of which constitutes a chapter: The Sacred Literature and Theories of Revelation, Ideas of God and Reality, Cosmogony and Cosmology, Man and the Good Life, Salvation.

The need increases for some definite knowledge on the part of Christian people of the root ideas of world religions. Ordinarily these ideas are so buried in a mass of learned and detailed discussion that it is very difficult to get at them. This summary and clear exposition of them is therefore of very great value. It is obvious that Dr. Smith is a thorough scholar in the field of comparative religions, but he has written in such fashion that any intelligent person can follow and get the point.

At the close of each chapter is a simple, direct statement of the Christian idea, and one gets the benefit, therefore, of a comparison of Christian teaching with that of the other world religions.

I most heartily commend this book, both to students of comparative religions and to those who have never yet made any essay into that field. It ranks with the classic by Edwyn Bevan entitled *Christianity*, in which, within the space of 200 pages, he gives the story of the development of Christian thought down through the centuries.

HUGH VERNON WHITE

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WE PROPHESY IN PART, by Willard L. Sperry. (**Harper,** $2.00.)

These are the Yale Lyman Beecher Lectures delivered in 1938 by the Dean of the Harvard Divinity School. The book is a "re-examination of the liberty of prophesying" under the captions: The Austerity of Prophecy; The Prophet's Woe; The Christian Prophet; The Edification of the Church; The Cult of Unconventionality; Our Professional Skills, The Timeliness of Our Sermons. "From the thesis that Protestantism has cast its lot with the prophetic type of religion, the author builds a thought-provocative, inspiring challenge to the Christian minister."

THE PROCESS OF CHANGE IN THE OTTOMAN EMPIRE, by Wilbur W. White (Chicago: **University of Chicago Press,** $3.50. London: **Cambridge University Press**).

This book is a significant contribution to the rapidly growing literature on the process of change in the life and relations of "political entities," with special reference to the causes of change and the "acceptance of the post-war institutions for the (peaceful) settlement of international disputes" (p. 5).

The late Ottoman Empire is used as a laboratory for the study of dynamic changes in international law. In this area an almost unbroken train of war and illegality up to the world war has been followed by the application of certain procedures "which conceivably make it possible to arrive at chances in status by legal steps and in a peaceable manner" (p. 279). The book offers little or no original research in Ottoman history. Standard authorities are relied upon for the facts. The author's specific contribution lies in the field of international law.

A systematic plan is followed in the study of the Ottoman Empire. First, an excellent summary of the history of Turkey before 1774. Toward the close of the book there is a fascinating review of the history of Turkey since 1774. The Ottoman Empire spread across three continents—Europe, Asia, Africa. At the beginning of the seventeenth century disintegration set in.

In Europe self-determination has won the ascendency; in Africa imperialism has in the main triumphed; in the Arab countries the two forces have been apparently in a kind of balance with self-determination slowly gaining ground.

A chapter each is devoted to a single country in the three great areas: in Europe, Greece; in Africa, Egypt; in Asia, Iraq; followed in

each case by a chapter treating in summary fashion the remaining countries in each area.

One gets the impression of a cold, objective treatment of a complex and controversial subject. But the author, as an expert in international law, leaves his readers in no doubt as to his conclusions from this case-study in the process of international change: so-called civilized nations have little right to refer to themselves as "completely civilized" until such a time as they are able to provide for the problem of essential international change without resort to the barbarities of modern war (p. 279).

The book is exceedingly well documented and contains a fine bibliography—in which, however, I miss a noteworthy recent book entitled *Ottoman Statecraft,* by Walter J. Wright, Jr., published by Princeton University.

F. F. GOODSELL

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FIVE MINUTES TO TWELVE, by Adolf Keller. (**Cokesbury Press,** $1.00.)

This well known defender of the faith and inter-church leader at Geneva gives here a spiritual interpretation of last summer's world conferences at Oxford and Edinburgh.

To him it is five minutes to twelve in the course of human history. Where America is making experiments, Europe is making revolutions and prepares for war. The world cannot wait much longer. Military machinery is but a dam behind which a devastating force of resistance and revenge accumulates —a dam that will break sooner or later, to overwhelm the human race if something isn't done at once. Not even democracy can prevent the deluge. Only Christ and His true followers can save the day.

The Church has its last opportunity. Will it take the Gospel seriously?

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Recent Publications

The Board of Home Missions

Letters from a Minister to His Minister Son. Published by the Town and Country Department of the Church Extension Division. 24 pp.

A NEW APPROACH TO THE OLD TESTAMENT, by C. A. Alington. (**Harper's,** $2.00.)

Dr. Alington, the author, is Dean of Durham and Honorary Fellow of Trinity College, Oxford.

The Archbishop of York likes this book. "The more books like this we can have," he says, "the better it will be for everybody."

The author in his first chapter treats of "a new approach." He points out that there are some who regard the Old Testament's every word as the inspired Word of God, while others think of it as merely containing some magnificent literature. This book is for those who are between these extremes; for those whose attitude is determined by what they hear read in Church or Chapel or by what they were taught at school. It is for the average churchgoer.

The book shows that we have in the Old Testament the story of a marvelous growth in knowledge and in wisdom which no student of human history can afford to neglect.

This, That, and the Other

Where Books Are Scarce

There are more than six hundred counties in the Southeast without a public library. Compare this with nineteen in the Far West, forty-six in the Northeast and eighty-five in the Middle States. The American Library Association has fixed as the standard of income for libraries—that is to say, the amount necessary to furnish really adequate service—one dollar per capita. The Far West spends 1.08; the Southeast, 16 cents. The same authority estimates that a public library really well used will circulate five books a year for each person in the area it serves. Again the Far West does a little better than this, while the libraries of the Southeast circulate seventy-seven hundredths of one book per capita. Again, it is estimated that in a community where reading habits are well established about 30 per cent of the total population will be registered as users of the library. The Far West has 29.9 per cent, the Southeast 5 per cent.

"The situation regarding periodi-

cals is similar. In the whole country there are 3.20 people for each copy of a daily newspaper issued. In Mississippi there are 18.11, in South Carolina 12.44, in Arkansas 12.29. In the whole country for each copy of forty-seven leading magazines issued there are 3.97 people. In Mississippi there are 12.49, in South Carolina 10.81, in Alabama 10.76."—(From *The Wasted Land* by Gerald W. Johnson.)

Gift to the Doshisha

The Prudential Committee of the American Board voted June 7 that the Board should give Doshisha University one of the Board's four copies of Gutzlaff's translation (1837) into Japanese of the Gospel of St. John, Executive Vice-President Fred Field Goodsell to present in person during his visit to Japan this summer. Leeds Gulick and Harvey Meeken saw to it that the little old paper-covered volume was put into a good binding.

National Christian Federation

This is a federation of Christians and groups rather than a council of churches as is the National Christian Council. It is engaging in all sorts of practical activities: war relief, with special emphasis on helping refugees; service to wounded soldiers; promotion of village industries; agricultural development production. It is purely Chinese and is rapidly organizing units in every large center where there are Christians. It is only one of the manifestations of a new spirit slowly taking possession of the leaders of all walks of life in China.

China Relief Committee

A strong representative Committee has been formed, with Mr. Harper Sibley, the well-known Christian layman of Rochester, N. Y., as Chairman, Dr. John R. Mott as Vice-Chairman, and Mr. James M. Speers as Treasurer. As stated in our July issue, Dr. Wynn C. Fairfield of the American Board is Director, and the Federal Council of Churches has released Rev. Roswell P. Barnes, Associate Secretary of its Department of International Justice and Goodwill, for half-time service as Associate Director.

Corrections in "The China Record" of July *Herald*

In list of "China Missionaries in America" the names of Mr. and Mrs. George D. Wilder of North China were omitted. The Wilders have reached the age of retirement and have expected to return to China this fall to reside in Peiping and work, for one thing, in connection with the College of Chinese Studies. They may possibly be held in America for a time for speaking in behalf of China relief.

Under "Taiku" on page 311, it was reported that Mr. and Mrs. Dutton were unsuccessful in the attempt to return to Taiku "to date of May 16." We learned later that on their second attempt to travel in they did reach Taiku; on Good Friday, April 15.

R. E. C.

On College Bent—with Three Children

A Montana home missionary writes: "Recently in our calling we ran across a very interesting family in this thousand-plus hill parish. The far end of our parish is some 35 miles from our home, and when we go to make calls there it is quite necessary to go for an all-day job of it. To be sure we do not go hungry before we get home we take a picnic lunch with us.

"Calling at one farm home at about eleven a.m. we excused ourselves and made to go on to the next place. But our hostess insisted upon our staying and having dinner with them, which we thought was somewhat of an imposition considering they had three small children of their own and were caring for two other small children for a neighbor who had gone to Billings for the day. Finally we yielded and in the course of our visit they told us about themselves.

"Before marriage each of them wanted to go to college. That was during the awful depression days. They had no money for such a venture. Because they truly loved one another they also wanted to marry, which they did, but it was with mutual understanding that they would work hard, economize and if Providence seemed to smile upon their efforts when they had acquired a little ahead, that each of them would still carry out their plans for a college education.

"They have now been married seven years. They have three lovely children, the youngest only about a year old. They are now shaping their plans to carry out their dreams. They hope to move to some college town this fall where the husband can find part-time work and begin the fulfillment of a life dream.

"Asked what purpose they had in mind in wanting to acquire a college training, they said simply to improve their own personalities and to be of more use to others and especially to furnish a better background for their growing family."

Daniel Hand Educational Fund for Colored People

Total Income received from Investments:
Month of June, 1938 $4,588.22

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

Overflowing Out of Doors

"The great need for Sunday School rooms in our rural churches was brought vividly to our attention at Williams Chapel," writes William Tate Scott, Associate Superintendent of the Southeast. "We saw a class of twenty boys holding their session on a truck parked in the church yard. A class of girls was seated on the ground in a pine grove. A large class of young people and another of adults were meeting in the one room church. The little children held their session out of doors. At the "fifth Sunday" fellowship meeting we had planned to have "dinner on the grounds," only the rains descended just as we were finishing the morning session. It was necessary to turn the pews around and transform the sanctuary into a dining room, when we had just finished emphasizing the importance of worship. We hope some day to have social rooms, huts, or some sort of shelter so that such things will not be necessary. But this will take money, and our people have very little of that."

Life Is Simple in Louisiana

The church of Seth Baggett, home missionary pastor at Reeves, Louisiana is the only one in his field of about six hundred square miles. There is no doctor in the parish, no dentist, no telegraph system, only one telephone, no electric power, no dry-goods store, no hardware store. One must go from twelve to thirty-five miles to reach the following: the nearest hospital, the nearest drugstore, the nearest attorney-at-law, the nearest police office—until a constable was appointed a few days ago—the nearest icehouse. Except for one paved and one gravel road, there are only poorly kept dirt roads. It takes two days for a letter to go from Reeves to Dry Creek (where is one of the four churches Mr. Baggett built)—a distance of ten miles!

Death of Tientsin Christian Layman

Mr. Chun-ta T. L. Chao, according to Associated Press dispatch of June 27 from Tientsin, was reported as assassinated when leaving his home in the British Concession there. The assailants were two Chinese. Undoubtedly there were political motives. Mr. Chao was a graduate of Harvard and especially trained in law; but his work in China was principally educational. He was a teacher and for five years President of Pei Yang (Government) University in Tientsin. During this period he and his wife joined the Hsiku Church, associated with the American Board Mission. Later he held the position of assistant general manager in the Kailan Mining Administration. Though residing far from Hsiku, he always continued his membership there and his financial support. For the last four years, he has been principal of the large and well equipped public school for Chinese founded by the British municipality. He spoke as a lay representative at the dedication (in 1936) of the Hopei Church of the Kung Li Hui. He was always a leader in educational and public affairs—his death is a great loss.

In Memoriam

Mrs. Alice L. Davis

Mrs. Alice L. Davis was born in Mount Pleasant, West Virginia, April 1, 1854, but from an early age made her home in Oberlin, Ohio. In 1876 she was married to James A. Davis.

After the death of her husband and one of her two daughters in 1891 she entered the service of The American Missionary Association, teaching for a year at Albany, Georgia, and then going to Bricks, North Carolina, as matron of the boys. Here she continued for thirty-two years with only two interruptions—a year in Florida and one in the army camps during the World War. In 1925 she retired to her old home in Oberlin.

Although Mrs. Davis' academic training was limited she was well read and a good student. She loved painting and decorated many of the rooms in the dormitories at Bricks with her own hands. Although her life was overshadowed with sadness her human understanding won her numerous friends.

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The Chronicle

FURLOUGHS AUTHORIZED

Mr. and Mrs. Lloyd L. Lorbeer of the Madura Mission, beginning in April, 1939.

Rev. and Mrs. Stephen P. Hieb of the Marathi Mission, beginning immediately.

Miss Nellie M. Walker of the South Africa Mission, beginning in December, 1938.

ARRIVALS ON THE FIELD

Miss Flora K. Heebner, in Taiku, June 4, returning to the North China Mission.

Rev. and Mrs. James F. McKinley, in Dumaguete, Philippine Islands, May 28, returning to the Philippines.

ARRIVALS FROM THE FIELD

Rev. Gladwyn M. Childs of Dondi, Angola, West Africa, in New York, June 10.

Miss Gertrude E. Chandler and Miss Katie B. Wilcox of Madura, South India, in New York, June 14.

Rev. and Mrs. George W. Hinman of Foochow, China, in Seattle, June 15.

Miss Olive S. Hoyt of Matsuyama, Japan, in Vancouver, June 15.

DEATHS

Mrs. Alice L. Davis, teacher under The American Missionary Association, 1892–1925, at Oberlin, Ohio, June 4.

Rev. James P. McNaughton, missionary of the American Board in Turkey, 1887–1931, at Clifton Springs, N. Y., on July 11.

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